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### PINDAR FIELD.

PINDAR FIELD, second son and fifth child of Capt. Elijah and Tryphena (Cooley) Field, was born in Sunderland, Mass., May 1, 1794. The next year the family removed to Hawley, where he grew to manhood. "He was one of the seventeen Congregational ministers raised in the small, mountainous town of Hawley during the present century."

He entered Williams College in 1818. Three years later he was among the fifteen who accompanied Dr. Moore to Amherst, where he was one of the two who composed the first graduating class in 1822, the other being Prof. Snell. In the fall he entered the Theological Seminary at Andover, where he remained till the spring of 1824, when he accepted an invitation to labor among the Penobscot Indians on Oldtown Island, Me. Later he was commissioned by the Massachusetts Missionary Society "to visit the settlements on the Penobscot River above Bangor." He received approbation to preach in Bangor, Nov. 8, 1824.

In 1825 he visited his sister in Sangerfield, Central New York, which was the means of introducing him to the region where his life's work was done. His first regular labor, which was largely successful, was in Madison, where he was ordained July 12, 1826. His next labor was at Hamilton, where a yet greater blessing followed, and a church was organized Feb. 4, 1828. For this church he ever had a peculiar affection. Sub-

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sequently he labored in Apulia, Oriskany Falls, North Pitcher, Munnsville, and Peterboro', the term of his ministry at each place varying from two to thirteen years.

April 27, 1831, he married Chiffoenette LaGrasse Welton, of Eaton, who died in Munnsville, Nov. 23, 1858. Nov. 28, 1859, he married Mrs. Mary Margaret (Sewall) Cony, of Oldtown, Me., who survives him.

Late in life he purchased a small place in Hamilton, to which he retired, supplying vacant pulpits as he had opportunity. Here he died Nov. 24, 1873, in his eightieth year.

This is the statistical outline of a busy and useful life, important not only to the circle of churches to which he gave his ministerial energies, but also to Congregationalism in the State at large. It is this last fact that has suggested the thought of filling up this outline in the present article.

Concerning Pindar's boyhood we have but meagre information. There is no reason to think he developed any unusual brilliancy or promise. He was brought up on a farm, accustomed to hard work, frugal fare, and simple ways. He never forgot this training.

In respect of his religious experience, he appears to have early had a relish for the strong meat of sound doctrine and to have been abundantly fed. At his conversion he was prepared at once to be an intelligent Christian worker. Let him tell his own story in parts of an address at Amherst, entitled "Historical View of My Feelings on the Subject of Missions."

"It has been my happy lot to enjoy the blessing of pious parents. I was early taught the necessity of a change of heart. Even when very young, my religious impressions were frequent and solemn. They were chiefly, however, those of fear. . . . When about twenty, I was laid on a sick-bed, and brought to the brink of the grave, by typhus fever. When my reason returned I looked at my situation — on the borders of the grave, without any hope of life beyond — with alarm and horror. The next two years bore witness to the distress and agony of my heart. Wearisome days and sleepless nights were appointed unto me. My distress was known only to myself. . . . If ever divine light was let into my soul, it was in a very small degree, and so completely different from what I expected that I have often doubted the reality of a gospel change being wrought in my heart.

"But whatever my real state was, I felt an indescribable anxiety for the conversion of those about me. . . . One day I happened to take up the

*Panoplist*, and read a detailed account of the people in India, in respect of religious knowledge and worship. It affected me deeply. I at once put the question, 'Is there nothing I can do for these poor heathen?' From that time I began to think seriously and prayerfully of obtaining an education, in order to be able to do something for their relief. It was no small matter to find out the path of duty. My circumstances were peculiar. My parents were becoming old, and had committed the whole management of the farm to my hands, and fixed upon me to live with them. . . . They were entirely unable to defray the expense of my education. In this suspense I pondered and prayed. After a long time, I ventured to disclose my feelings to my father. His reply was, 'God has done a great deal for me and my family, and I ought to be ready to make any sacrifice for the promotion of His cause.' . . .

"When I entered into covenant with God's people, I made not the least reserve. I surrendered myself wholly to God, that I might know His will and cheerfully do it. . . . If there is any subject that interests my feelings, it is the cause of missions. If I ever rejoice, it is in the prosperity of Zion, — the conquests of Christ over sin in the conversion of sinners. If I ever weep, it is over the desolations of Zion, — when the wicked blaspheme the name of Jesus, and when I hear of the ignorant superstition, and wretched state of the heathen, without gospel light."

This love for the foreign missionary work he never lost. He was earnest and persistent in advocating its claims on the home churches. Wherever he labored he maintained or instituted the monthly concert. He urged others to give, and himself gave liberally, to this cause. He prayed much for its success. Work in the Society of Inquiry was his delight, in college and seminary.

Two reasons seem to have operated to change his purpose of going as a foreign missionary, — his slowness in acquiring language, and the pressing need of missionary work at home.

In obtaining an education, he had the oft-repeated struggle with poverty, helping himself by teaching and farm-work. In preparing for college, he studied for a year in the academy at Ashfield, and a year with "Father" Hallock, in Plainfield.

Of his life and work in Williams College, there is very little record outside of his journal, and this is almost exclusively occupied with his internal experiences. His character, however, warrants the opinion that he was a conscientious and painstaking student.

Of his activities at Amherst there is more definite record. In his journal are the following entries : —

"Sept. 23, 1821. — This day begins the course of study in this institution. I find much lies on me at present, being in the Senior class, with only one classmate. Many societies must be formed, and we must be at the head of all of them. Surely I need divine wisdom and direction, and an enlargement of my powers of mind.

"April 26, 1822. — Underwent with one classmate the first public examination ever held in Amherst College."

From the *History of Amherst College* we take the following:—

"The two literary societies, the Alexandrian and the Athenian, were organized soon after the opening of the institution. The members of the college were all allotted to the two societies in alphabetical order, the two Seniors, Pindar Field and Ebenezer S. Snell, placing themselves or being placed at the head. . . . Mr. Field was chosen first president of the Athenian Society. . . . In April, 1822, the students, in their poverty, raised a small contribution and sent Mr. Field to Hartford to purchase a few books, which were the beginning of a library for the two societies. . . . 'We felt proud of our library,' writes Mr. Field, 'when its books were duly arranged for the first time on the new shelves.'

"'As my only classmate at this time was not a professor of religion,' says Mr. Field, 'the responsibility of forming a theological Society was thrown upon me. In all our infant measures we mainly followed the example we had in Williams College.'"

Concerning the first anniversary:—

"A salutatory in Latin was pronounced by E. S. Snell. His classmate, Pindar Field, delivered the concluding oration in English. The members of the Junior class helped them to fill up the programme with a colloquy, two dialogues, and several orations. . . . The subjects of the two dialogues were *Turkish Oppression* and *The Gospel Carried into India*. The last, which was written by Pindar Field, was an intentional argument and appeal in favor of foreign and domestic missions."

Returning to his journal:—

"Sept. 29, 1821. — This evening I have been refreshed by being in a little praying circle, and conversing on the necessity of having a revival in college.

"Oct. 30. — This evening has been one of peculiar interest and solemnity. Almost every professor of religion met to renew his covenant obligations. All seemed to feel that something must be done to promote piety in our own hearts and a revival in college."

His interest in the prosperity and religious influence of his *Alma Mater* never ceased. Not till the day of final revelations shall we know how much his prayers had to do with her power for good.



For information concerning his life in Andover we are almost wholly dependent on his journal, and this, as usual, is well-nigh silent respecting his external activities. We are sure, however, that his was no idle or hermit life. He was deeply interested in the progress of Christ's kingdom at home and abroad.

He makes a joyful record of the receipt of any revival news. Jan. 3, 1823, occurs this entry:—

"Have just spent a most interesting hour in prayer for the city of Boston. Park Street Church and the Old South have set apart this as a day of fasting, humiliation, and prayer."

In April he was in the city, much interested in the revival, and helping as he had opportunity.

He spent the summer vacation in special work in Truro, Mass. This was no holiday pastime. Not only did he preach on the Sabbath, but the week-days were filled up with faithful conversation with individuals. The spirit in which he went forth is shown in this record:—

"Boston Harbor, Aug. 16, 1823.—Am now setting out for Truro. Through divine assistance may I be instrumental of some good to all that are in the ship! It seems important that every day and hour should be filled up with usefulness. . . . O God, prepare me for usefulness to my dying fellow-men! Grant me an understanding in the Holy Scriptures, that I may so exhibit the truth to dying men that they may be renewed by the Holy Spirit!"

Back at Andover, Sept. 12, he writes:—

"Returned last evening after an absence of four weeks. Hope something has been done that will result in the salvation of immortal souls. Now let me engage again with profit in my studies."

The larger part of his journal here is taken up with prayers, the practice of writing which he adopted in Amherst. The prayers all breathe an intense desire for personal consecration to God's service and for the salvation of souls.

This spirit actuated him through all his life, and was never stronger than in the last years of his ministry. And though he was successful in leading men to Christ far beyond the average of his fellow-laborers, his desires so far outstripped his success that he felt himself to be accomplishing very little.

Almost painful, sometimes, are the expressions of his unfitness, unfaithfulness, and uselessness.

Here is the key of his character and work: A deep and ever-present sense of his own sinfulness led him to magnify God's grace to himself, and to ask constantly how he could do something to honor his Maker. Souls were indescribably precious to him, because God would be glorified in their salvation. He was ready for any labor and any sacrifice that would promote Christ's kingdom. Personal gratification, other than the delight he felt in seeing the progress of Christianity, seemed scarcely to influence him.

While in Williams College he writes:—

"When I consider how many trials await the missionary,—that deprivation of friends, persecution, and other temporal evils are his portion,—it incites more ardent desires to be one of their number. . . . The thought of parting with tender and affectionate friends is peculiarly trying; but the hope of becoming useful to my fellow-men outweighs every other consideration. . . . O Lord, let me not be a useless being in the world, nor a slothful servant in Thy vineyard!"

While lying on his death-bed, some conversation led to the question, "Don't you wish you had received a larger salary, that you might have had a better provision for old age and sickness?"—"God gave me souls for my hire," was his quick reply.

He entered with enthusiasm upon his work of teaching the Penobscot Indians. This continued through the summer of 1824. Funds seem to have been lacking to continue the school, but he had been introduced to a field which he at once began to cultivate. He had labored on the Sabbath among the whites at Oldtown and vicinity. During the winter and spring he gave himself wholly to this service. This was truly pioneer work, for which he was long held in grateful remembrance by many. The settlements he visited were scattered and thinly peopled. He must have been constantly on the move, except when special interest detained him for a while in some place. He always walked, except a chance ride offered occasionally. Sometimes he travelled twenty or thirty miles in a day, preaching once, twice, or oftener, as he found or could make opportunity. The weather seldom kept him from an appointment. The log school-house was an exceptionally favorable place for his public service.

In several instances he preached the first sermon ever heard in the place, held the first prayer-meeting and the first monthly concert. In some cases his work was so blessed that churches grew out of his labors.

He pushed his work far beyond the permanent settlements, visiting the logging-camps up the river. Sometimes, at least, he must have had hard fare and indifferent shelter. It is not surprising that his health, never remarkably robust, failed, and hemorrhage from the lungs compelled him to rest a while. At this time an asthmatic tendency was developed, which followed him through life.

In this field he found full play for one of the most noticeable characteristics of his ministry, which was hard, faithful, constant work. He never was idle. He loved to work and work hard. It was his great grief that in the last few years of his life the infirmities of age forced upon him a degree of inactivity that was strange in his experience. *He never took a vacation* in the ordinary sense of the term. No arrangements for an annual rest were made in his engagement with any church, nor do they seem to have entered at all into his private plans. He was faithful in attending councils and meetings of association; he was often away to lead or assist in revival meetings: but aside from these, he seldom spent much time away from his parish. Whenever he took a journey it was planned more for work than for relaxation.

This was illustrated in the most considerable journey he ever took, — a trip to the West in 1846, being absent about three months, and visiting various places in Michigan, Indiana, Illinois, Wisconsin, and Iowa. This journey, thirty years ago, was not the pleasure excursion it is to-day. He preached every Sabbath when not prevented by ague. He attended several State and local "conventions," taking an active part in many of them, studying the workings of the Plan of Union (which he never liked), and representing the General Association of New York, then feeble and much misunderstood.

In the *Congregationalist* is a letter from "Pilgrim," giving a report of the meeting of the General Association of Indiana,

in Michigan City, May 15, 1876. In it is found the following:—

"The church which received the Association is itself historic . . . It is noted as having been the entertainer of the first in our modern series of National Councils, though, like that at Albany, this one was called a Convention. It met in 1846. Parsons Cooke, David Hale, I. P. Langworthy, J. J. Miter, L. S. Hobart, H. L. Hammond, and Pindar Field were leading spirits in the body. It represented nine States. It was called to consider the working of the Plan of Union, which it declared ought to be abrogated. Its deliverance was republished for the Albany Convention, and its views were adopted by that body. Especially did the two bodies declare that the current accusations as to the laxity of Western Congregational Churches, in order to be heard, must be made by persons who would become responsible for the truth and the proof of the same."

In respect of this latter point, Mr. Field's experience in New York would make him peculiarly sensitive. Among his papers is one in his handwriting and his peculiar style, frequent erasures showing it to be a first draft, all leading to the inference that he was its author. It is headed, "The Committee to prepare a Statement of the Substance of the Confessions of Faith and Ecclesiastical Constitutions adopted by Western Congregational Bodies, respectfully report." He expressly includes New York Association among the *Western* bodies. The report shows that these bodies were all "sound" in the essential doctrines, and deserved a place in the evangelical fold.

In 1859 he took a similar though shorter journey, always at work in the pulpit, in meetings of associations, or more privately, seeking the salvation of men or the advancement of Congregational interests.

In his own parish he usually held three meetings on the Sabbath, frequently preaching three sermons. He was active in Sabbath School, prayer-meetings, week-day lectures, etc. Scarcely a year passed that he did not carry on one or more protracted meetings at home or elsewhere. His zeal never flagged, he never spared himself.

Self-denial seems to have been almost a passion with him. It would perhaps be too much to say that he sought opportunities for sacrifice and suffering; but he never avoided them.

He spent his whole ministry among small, often home missionary churches, although he had repeated and urgent calls to larger ones, among which were invitations to promising churches at the West. Not every minister has the opportunity to decline so many calls, some of them flattering and vigorously pressed. A single instance may be mentioned. He was at North Pitcher, a small home missionary church, where they had subscribed only \$140 for his year's support, when he declined a call to the village of Cincinnati, where he could have a fair salary, saying to the latter people, —

"Your Society is a desirable one, and it will be easy for you to obtain a minister. But the church at North Pitcher is weak, and few ministers would be willing to labor there. *Because of the poverty and necessity of this people, I shall remain.*"

In much the same spirit he seemed to have considered all his calls. Whether he did not at times limit his usefulness in this way may be questioned; but his mistake, if any, was not the common one.

It would seem that his nominal salary was never more than \$400. Seldom was this paid in full; often he could not have received more than \$250, aside from donations and some remuneration for work outside his parish; yet he lived, and kept himself in good working condition; he saved also a very little to help him in old age. The smallness of his family aided him in doing this. He had no children except an adopted daughter. He brought up, however, a young brother of his first wife, educating him at Hamilton College, in the hope that he would enter the ministry. But in this he was disappointed.

He certainly must have been prudent, yet he had a comfortable home and was given to hospitality. He eked out his salary by working a small piece of land every year, for which his boyhood's training gave him the taste and skill.

He did sometimes have scanty fare, but this gave him no trouble: he ate to satisfy hunger, never to gratify appetite. Habitually abstemious, he seldom partook of more than one article of food at a meal. It was a principle with him never to run in debt for anything. The carrying out of this principle sometimes left the pantry-shelves pretty bare. Once, in his

earlier ministry, a lady friend came in to tea. Bread and butter were the only food on the table. No explanation or apology was offered. Suspecting the state of affairs, she watched him, whether he could give thanks heartily and converse cheerfully. She found no failure here. After tea, she succeeded in drawing out the facts that the purse was empty, the last flour was put into that loaf, and everything eatable in the house had been set before the guest.

Of course he had to be careful of the pennies, yet he was not penurious. He must have given the tithe of his income for benevolent purposes. Among his papers are receipts and letters which show that, in proportion to his means, his gifts were not few or small.

The same year that he declined the call to Cincinnati he relinquished the unpaid balance of the promised salary, that North Pitcher might have further home missionary aid.

At another place, where for some years the salary had fallen into arrears, he makes this record : —

"Had a long talk with the trustees. After making all allowances, and deducting \$10 for each Sabbath I have been absent, there is still due me \$350. What shall I do? Those who are able to pay are not willing. I could collect by law, but this would have a bad influence on the cause of Christ. So I forgave the debt."

In 1827 he was returning from Andover, whither he had gone to settle unpaid student bills, when he met Benjamin Schneider, afterwards missionary to Turkey, who lacked means to enter Amherst College. He gave him \$20. In 1835 Mr. Schneider writes him from Broosa : —

"I still remember your kindness to me with lively interest. Had it not been for your interposition . . . I know not that I should now be in Asia Minor. It was no small link in the chain of events that gave direction to my course of life."

His mental habit was one of intense introspection. His self-examinations were frequent and rigorous. The sin he found gave him keenest pain. His standard was high, and he had little patience with his failures to reach it. A sense of unworthiness was ever present, which seemed to be intensified by the very success he had in winning souls. His private fast-days were numerous, and often plunged him into the

depths of self-abasement. No other prayer is recorded so frequently, even in his academy and college days, as that for humility. This prayer was abundantly answered.

One extract from his journal may be given out of multitudes of similar spirit : —

"Dec. 31, 1849. — My greatest trouble is that I am so miserably qualified to do any good, or that which God can approve. How polluted, debased, and barren of good I see myself to be ! Oh ! for the influence of divine truth energized by the Spirit to nerve up my wayward, sluggish soul to serve the living God with spiritual affection and redoubled energy. . . . Whether He will ever again employ my debased and sluggish powers to save souls is more than I dare to say. One thing is certain : if I am forever shut up and prevented from seeing the salvation of God, He will deal righteously with me. There can be no ground of complaint against Him. I will take the side of God against myself, let Him do with me as He will."

Perhaps we ought not to wonder that one who had so little patience with his own faults should sometimes be impatient with the faults of others. Himself conscientiously exact, it were easy to require exactness in others ; himself economical, it were natural to condemn extravagance ; himself not given to play, he would seem sometimes to frown upon playfulness, especially when it bordered closely upon sin ; himself abstemious, he would be likely to judge severely those who were more self-indulgent. He was a stanch old Puritan ; he would have been perfectly at home among the Mayflower pilgrims.

Next to the expressions of his own unworthiness, the most frequent allusions in his journal are to the wickedness of the men among whom he lived. This filled him with pain and indignation ; it vexed his righteous soul.

Naturally reticent and undemonstrative, he was wont to seem unsympathetic except to those who knew him well. His experience, indeed, would hardly permit him to sympathize with the free, joyous life that most young people have. He passed too quickly from boyhood to the cares and labors of manhood.

In his intercourse with others he seldom failed to secure their respect and confidence. He did not always win their affection until a longer acquaintance enabled them to get beyond the shell, and taste the sweet kernel of a really kind

and genial heart. Those who knew him best loved him most. Among the older people are many who were affectionately attached to him, and now revere his memory.

Said one to the writer, "Before my conversion I almost hated Mr. Field. When he came to my father's house I avoided him all I could. He was always talking about religion. But after my conversion there was no man whom I wished to see more."

He loved his home and sought to make it pleasant. In his quiet way he was very thoughtful for the comfort of others. Here were shown the most genial side of his character and the most attractive phase of his religious life. A young lady, then unconverted, made a lengthy visit. Afterward, in speaking of her conversion, she said that it was his genial, cheerful religious life at home which led her to desire a like experience.

He was an affectionate husband. In his choice of wives he was very fortunate. They were of most estimable character, and true helpmeets in his work.

He was especially faithful in pastoral work. Rev. Merit S. Platt, long a member of the same association, writes :—

"As a pastor he had few equals. Few are as faithful at all times in personal religious conversation with old and young, with saint and sinner. This, he once told me, was a service he specially loved ; and this doubtless added largely to his usefulness.

"Bro. Field's interest in the cause of missions, temperance, and other reforms was decided. His convictions on these subjects were very strong, and he was ever ready and earnest in their vindication. He was so outspoken and fearless in the cause of reform that he often disturbed the feelings of the indifferent in these matters. But the good or ill opinions of others were of little account with him. When duty called, he faltered not, nor held back the word he knew would cause the smart.

"My personal intercourse with him leaves no other than the most pleasant recollections. Both words and actions were in perfect keeping with the dignity and character of the Christian minister. I always cherished for him the highest regard ; and the same was true, so far as I know, with all his ministerial brethren.

"As a preacher he was not very popular with the world's people, from the fact that the sword of the Spirit was not wreathed with flowers. Everything of this nature was ignored. His language was severely plain ; and the truth unadorned was often, with unsparing severity, aimed directly at the heart. But with devoted Christian people, his preaching was generally very acceptable."



In all his presentation of truth, both from the pulpit and more privately, he was very direct. He used no euphemism or circumlocution; he knew nothing of flank movements. When he saw the enemy, he made straight for his front. Of course he often roused opposition; but he was willing to provoke men to the consideration of the truth. They might feel as they would towards himself, only let the truth take hold of them. He gave no quarter to errorists. He was well grounded in sound doctrine, and wished his hearers to have something of the same doctrinal framework which gave strength and stability to his own piety.

His specialty in the ministry was revival work. In this, particularly in the earlier years, he was unusually successful. It is easy to count up more than sixty places where he led or helped in conducting successful protracted meetings, in some places two or three times. This work he loved. Nothing else so filled his soul with joy.

As may well be predicated, he was pre-eminently a man of prayer; he loved his closet. Though it was often a place of deepest self-abasement, he found his God there, and that presence was his joy. He had humble and constant trust; and in pleading with God, he gained power in pleading with men. To this, and perhaps to his long-continued habit of writing prayers, may be ascribed the peculiar excellence of his public devotions. These are frequently spoken of as the best part of his service. Many who were not attracted by his sermons loved to hear him pray, and found their souls uplifted by his petitions.

To quote again from Mr. Platt:—

"My impression is that he was not a close general student. His thoughts were more especially given to his preparations for the pulpit; and as his discourses were prepared with more than usual readiness, he was not so closely confined to his study as is often the case with ministers."

This rapidity of composition enabled him to give much time to other matters. Otherwise he could not have done so much manual labor, nor have given so much attention to the general work of the denomination in the State.

Through all his ministerial life in New York, he was a member of Oneida Association (the oldest in the State), and till

near the close an active and influential member. His influence here, as well as in the General Association, was in part because of his earnestness of character and aptness in ecclesiastical business; and in larger part because of his firm belief in the Congregational Church polity, as most in harmony with Scripture and as best adapted to promote the welfare of the church and the development of the individual Christian. He had no sympathy with the notion that this polity was out of place west of the Hudson. He believed that Congregationalists had a right to look after the many Churches in the State that had been founded by New England men, and also to enter any new fields that might open to them.

Rev. L. Smith Hobart writes:—

"It was he that moved the Oneida Association to call the convention that organized the General Association of New York, in May, 1834. The circular issued bears his signature as chairman, and was written by him. The convention met at Clinton and chose him moderator. He was also a member of the committee that reported the Constitution under which the association was organized, and it is believed that the Constitution was drafted by him. For the first ten years he was register and treasurer of the body. He was chosen moderator three times, and four times preached the associational sermon,—distinctions never so often accorded to any other."

In its earlier years the State Association had a hard struggle for existence and recognition. The Congregational denomination was not the largest or most popular. That west-of-the-Hudson doctrine was widely accepted; many churches, Congregationally organized, had become Presbyterian, and others were setting their faces thitherward; the Presbyterian lap was ready to catch the fruit that was ripening so fast through the Plan of Union and Accommodation. It was only human that an organization which threatened to disappoint this hope should be watched with something of jealousy and opposition.

The churches, too, that remained true to their first polity were widely scattered over a great State. They were isolated in great degree and practically independent; they were in no position to develop and practise the fellowship of the churches, or to give aid and recognition to such as might wish to organize Congregationally. Besides the Oneida there were but three local associations in the State, and these had little

communication with each other. It was no small task to bring these churches into fellowship and arouse them to an appreciation of the benefits of co-operation.

Ecclesiastical adventurers, plausible in address and glib of tongue, had taken advantage of this unassociated condition of the churches to bring in various heresies and isms. They could claim to be Congregationalists, and introduce poison and dissension without risk of immediate detection. Many churches had suffered in this way, and even associations were suspected. Congregationalism was falling into disrepute; the name was stretched to cover doctrines that were unsound, and practices that were disorderly if not worse. Some of our best ministers and churches were ready to join the Presbytery as the easiest way to disfellowship these things. It is not wholly strange that the Presbyterians did not recognize the State Association without careful scrutiny of its character and doctrines. Even sister bodies in New England were cautious, if not suspicious. As late as 1840 the General Association of Massachusetts appointed a committee of investigation before receiving or sending corresponding delegates.

Thus the establishment of the General Association of New York was a difficult problem. Mr. Field approached this problem with clear head, firm hand, and resolute will. During its first decade, he was the leading, almost controlling, spirit in the organization. He never faltered, though sometimes standing almost alone. For many years he carried the association on his back, as through all his life he had borne it on his heart. He was spared to see the prosperity and usefulness of this organization almost beyond even his sanguine expectations.

It is safe to say that for twenty years no other man had more influence than Mr. Field in shaping Congregationalism in New York State. He was well fitted for this. He was ever confided in as a man of kindly spirit, correct in judgment, and discreet in counsel. His advice was sought by individuals and churches in a great variety of perplexing cases. His counsel was always respected and generally followed.

He could have written interesting reminiscences of Congregationalism in the State. This was suggested to him; but he declined, probably because of that modesty in speaking of him-

self and his work which was his constant characteristic. With his death perished the possibility of a full history of the struggles of the denomination to gain an organized standing in the State. Yet if this history would tend to revive old disputes and denominational rivalries, it is well it was not written. This surely would have been the decision of him who took so prominent a part in them, contending so earnestly for what he believed the right amid opposition and frequent derision.

His end was calm and peaceful. For many weeks he was confined to his bed by a disease which often gave him acutest pain ; but as he had never murmured at the Providence that placed hard labor and self-denial in his path, so he made no complaint under his sufferings nor intimated a wish that it might be otherwise with him. He prayed much on his sick-bed, but seldom for himself. The great burden of desire was for the prosperity of Zion. His last audible prayer was for the ministers of the land, that they might be "baptized with the Holy Ghost and with fire." He had finished his life's work ; his soul he had committed long ago unto Him who is faithful. A little arrangement of temporal matters, and he had no further preparation to make : he only waited. There was no ecstasy and no fear, only the calmness of perfect trust. "Mark the perfect man, and behold the upright ; for the end of that man is peace."

If he could have chosen, he would have asked no higher eulogy than the expression which came warm from many lips on the news of his death, — "A good man is gone."

For some years it has seemed to the younger people that Father Field belonged so much to the past as to have little in common with the present. Perhaps this opinion finds countenance in the fact that his funeral could not be attended by any one who had been personally associated with him in his ministerial work during the years of his vigorous activity. Only one such minister is known to be living, and he was too far away to be thought available. The duty thus devolved on the writer of this article. The exercises were held in the meeting-house of that church in Hamilton which he had gathered so long ago, and had always loved, and with which he had worshipped in his last years. The service was simple and without

show, as had been his life. The text was 1 Thess. iv, 4; the theme, "The Glorious Resurrection of the Pious Dead," — always a favorite subject of thought and discourse with the departed. We laid him to rest in the village of the dead, feeling assured that he "sleeps in Jesus," and that we might "comfort ourselves with these words" of the text: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

At his grave stands a plain stone, bearing beneath the record of name, birth, and death, a text which had been especially dear to him and had given him unspeakable comfort during his last weeks, — "I shall be satisfied when I awake with Thy likeness."

It only remains to add the Minute adopted by the association at the meeting next following his death: —

"It is with sincere sorrow that the members of Oneida and Chenango Association have learned of the recent death of Rev. Pindar Field, a member of the body, and one of the original movers in the formation of the General Association of the State. Ordained in 1826, he has ever since been an earnest and devoted laborer in the cause of Christ, and an enlightened and ardent friend and supporter of our free system of church order. To him, Congregationalism in New York is greatly indebted for its organized existence and its prosperity. His life has been a constant testimony to the truth, as it has ever manifested a loving care for the churches and a watchful anxiety for souls. He was a wise counsellor, and a self-sacrificing minister of the New Testament.

"In view of the dispensation of Providence which has removed him from this life, we tender to his widow our deepest sympathies in her affliction, and assure her of our prayers in her behalf."

GEORGE HARDY.

Madison, N. Y.

THE TYPES OF SCRIPTURE.<sup>1</sup>

I PROPOSE to consider

- I. THE FUNDAMENTAL PRINCIPLE OF TYPES IN SCRIPTURE.
- II. THE RECOGNITION OF TYPES.
- III. THEIR INTERPRETATION.
- IV. THE DANGERS IN THEIR USE.
- V. THE ADVANTAGES IN THEIR USE.

At this day there need be no attempt to prove the existence of Types in the Bible. Time has been when scholars would deny this, but the time has passed. Prof. Fairbairn, with his learned work on Typology, opened a way in the desert of uncertainties and contradictions on this subject which has since become the travelled path of our best thinkers. With him substantially agree such men as Tholuck, Stanley, Angus, Atwater, Trench, Bartlett, and M'Cosh.

But, granted the fact of types in Scripture, it yet remains to give them clearness, to elucidate the principles which control them : we must resolve this nebula into stars. Although we cannot hope to do much in such investigations, yet we may possibly bring out into greater prominence a fact or two of some importance. A hint has been dropped on this subject by two or three scholarly men which is well worth a more careful examination than they have cared to give it. Dr. M'Cosh says, "We may trace an analogy between the types of the works and of the Word of God. . . . In the natural kingdom all inferior organisms point onward and upward to man ; in the spiritual kingdom all life points onward and upward to Christ."<sup>2</sup> Archbishop Trench remarks, "There is a harmony between the natural and spiritual worlds. The world of nature is throughout a witness for the world of spirit, proceeding from the same hand, growing out of the same root, and being constituted for that very end."<sup>3</sup> Prof. Bartlett testifies : "There is an organic connection and correlation sustained by the whole Old Testament economy to that of the New Testament. Tholuck calls this theory 'organic typical.' It finds

<sup>1</sup> An Essay read before the Alumni of Andover Theological Seminary at Andover, June 30, 1875.

<sup>2</sup> Typical Forms and Special Ends in Creation, p. 508.

<sup>3</sup> Trench On Parables, p. 19.

one continuous scheme of God running unbroken through the two dispensations, of which the earlier portion sustains a pre-ordained parallelism to the latter, being typical or rather representative of it."<sup>1</sup> These suggestive thoughts have not been elaborated by those who produced them. They have been thrown out and left behind by writers who have passed on to greater riches of thought in other mines of truth. Let us search in this deserted mine and see what truth is left for others to discover.

I. We will start with this fundamental principle, which, like the law of gravitation, would seem to pervade the universe:—

*The divine plan is to fashion all things on recurrent, diversified, and constantly improving types.* Thus is it with creation, with providence, and no less with revelation. In other words, the types of Scripture are but another manifestation of the divine mind, which has otherwise shown its fondness for unity in diversity by shaping all objects, creatures, lives, events, histories, on certain homologous types.

There is one idea which prevails in all the works of God and all the manifestations of His will: it is, on a few fundamental forms, to build up in well-nigh infinite diversity all the creations and providences that fill the universe. The scientist, whatever his department of study, finds this principle in force. The zoölogist tells us there are four ruling types in the animal kingdom, and that every living creature is built on one of these primary forms. Among the vertebrates, for example, the bones of the human arm and hand find their counterparts in homologous bones in the fore-leg of the horse, the wing of the bird, and the fin of the fish. In embryology we discover that the embryo passes through a curious series of resemblances. At first it has the characteristics of the lower orders, but as it develops it successively assumes a likeness to higher and higher orders, till when full grown it takes on its own distinctive peculiarities. This may be strikingly seen in the development of the frog, where the embryo undergoes its transformations after it is freed from the egg. It exists at first as a tadpole, with a fin-like tail and branching laminae or exterior gills, through which it breathes. At this stage it has the characteristics of a fish.

<sup>1</sup> Bib. Sac. 1861, p. 749.

But presently its tail is absorbed, legs and feet are developed, its gills close up, and it breathes through lungs ; it has become, to speak without scientific accuracy, a reptile. In geology is the same system of types. The forms of life created first were typical, premonitory of those which came later. In astronomy a like principle prevails. Prof. Winchell, in his interesting little monograph entitled *The Geology of the Stars*, tells us that in the different parts of the solar system are illustrated all the changes through which the world itself has passed or is to pass hereafter ; that the sun at white heat shows what the world was in its beginnings ; Jupiter and Saturn, orbs of greater size and lesser density, what it was before it had cooled off to its present condensation ; and the moon, now without atmosphere or water, of inconceivable frigidity, what the earth will become if permitted through unknown cycles to continue its normal development. There is in all history, also, a warp of unity with a woof of infinite diversity. There have been from century to century foreshadowings of that which was to come. Kaulbach, in his grand painting, "The Era of the Reformation," has done well to present upon the canvas not only Luther and Zwingli and Calvin of the sixteenth century, but Huss and Savonarola of the fifteenth, Wickliff and Tauler of the fourteenth, and even Abelard, Arnold of Brescia, and Peter Waldo of the eleventh and twelfth. There is a family likeness between the downfall of Rome under the Cæsars, and of Spain under Philip II ; between Joshua, as leader of Israel, in the conquest of Canaan, and Washington, as chief of the American army in the Revolutionary War ; between the growth of a great nationality in England, out of the Celt, the Saxon, the Dane, and the Norman, and a similar growth in America out of the English, the French, the Swede, the German, the Irish. There is no end to these parallels, and the earlier is, in the truest sense, a type of the latter.

Now, in just this way are there types in Scripture. The Bible is built up on the same plan as God's other works. Just as past history foreshadows future events because the same plan runs through both, so the divine statements of history are so shaped as to evince the likeness of these events. This I understand to be the essence of scriptural typology. There



is nothing mystical about the types of the Bible, but the truth with regard to them is simply this: the events of the Old Testament dispensation took place on the same general plan as has since controlled the events of later times; when, therefore, God, by the hand of holy men of old, gave us a record of those events, He so arranged that record, by His choice of incidents to be mentioned, by the very language in which those incidents should be described, as to bring into special prominence the points of likeness between the old and the new.

It would be unlike God to do otherwise. No fact concerning Him is more distinctly revealed than that He conducts all things on the same fundamental plan. The spectroscope assures us that the same elementary substances are found in the sun and in the stars as occur in our globe. In these latter days a host of comparative sciences have sprung into being, the design of which is to trace the resemblances and diversities between different allied objects. Thus Cuvier, Oken, Agassiz have given us a comparative zoölogy; Guyot has written a comparative geography; Max Müller and Prof. Whitney have discoursed on philology or comparative language; Hardwick's *Christ and Other Masters*, Clarke's *Ten Great Religions*, are works on comparative religion; and an admirable little book of travel, by Henry Day, of New York, has lately appeared, which is in fact a treatise on comparative government. These sciences are possible only because God has a common plan pervading every department of existence. Now, if we find such a likeness everywhere else, it is unreasonable to suppose that we shall not find it in the Scriptures. But this probability becomes a verity when we consider the subject-matter of God's Word. The Bible is written to give us the history of God's dealings with man; and as human nature is largely the same in all ages, and God's character ever the same, so must the account of divine providences and human responses, in whatever age of the world, have striking points of resemblance. Then, further, the Bible traces the origin and history of God's church from its inception, in the promise given to Adam, to its absorption into the hosts of heaven. It is the same church from Genesis to Revelation, — the same church, but under a process of steady development, becoming more and more distinct

in its characteristics as the ages pass ; while its circumstances are different, its life is ever the same, and its outward history is but a transcript of its spiritual struggles, even as the lines on the face bespeak the soul within. Thus, in the same sense that the scientist speaks of the star-fish and the echinoderm, of the nettle and the elm, of the solar system and the milky way, as built up on the same type, so is there a typical resemblance between the children of Israel struggling through desert mischances, from the bondage of Egypt to the joy of Canaan, and the Christian of to-day fighting his way by the help of Christ, out of his sins into the rest of heaven.

That such is the character of the types in Scripture is to be expected from the law of development. It is a controlling principle throughout the universe, so far as we are aware, that the past is the germ of the present and the future. The early ages of the world were but the unfolded bud of the civilization and religion of to-day. Several passages of Scripture state this to be the fact as to the two dispensations of the church. The apostle speaks of the old dispensation as the rudiments (*στοιχείων*), that is, the elementary substances or truths, out of which the richer combinations of the new are formed. (Col. ii, 20.) He uses this term twice, — in his Epistle to the Galatians as follows : “ Even so we, when we were children (*i. e.* believers in Judaism rather than Christianity), were in bondage to the *rudiments* of the world, but when the fulness of time was come, God sent forth his Son.” (Gal. iv, 3.) We are now living in the dispensation of the fulness of times (Eph. i, 10), for upon us “ the ends of the world are come.” (1 Cor. x, 11.) It cannot but be, therefore, that we shall find past events germs and therefore hints, types, of the more fully developed present.

Let us look at the terms in which Scripture describes this subject. There are, at least, nine words in the Greek of the New Testament, which, with more or less frequency and distinctness, are used to suggest the existence of types. They are these, *τύπος*, *ἀντίτυπον*, *ὑποτύπωσις*, *δείγμα*, *ὑπόδειγμα*, *σινά*, *παραβολή*, *ἀλληγορέω*, and *πνευματικός*.

*Τύπος* occurs sixteen times, and as we might expect, since the Bible does not use words with technical exactitude, in very different senses. The unbelieving Thomas speaks of Christ's

wounds as the print (*τυπος*) of the nails. (John xx, 25.) Here the word is used in its primary signification. Elsewhere the tabernacle of Moloch and the star of the god Remphan are spoken of as *τύποι*, by which the Israelites proposed to worship these false divinities. (Acts vii, 43.) Neither tabernacle nor star was an image of these heathen gods, but suggestive of them. So Claudius Lysias is said (Acts xxiii, 25) to have written a letter to the governor Felix after this manner. (*τύπος*.) This seems to imply that he who reports the affair does not claim to give the exact words of the letter, but its substance, something like it. Elsewhere the apostle Paul commends Christians for obeying that type of doctrine which was delivered them. (Rom. vi, 17.) Here the word seems to mean, not the original statements in which the truth was first preached, but the general characteristics which pervaded those statements. The other passages are more closely allied to the meaning we commonly give to the word "type." The Jewish tabernacle is declared to have been made according to the type or pattern showed Moses on the mount. (Acts vii, 44; Heb. viii, 5.) Adam is affirmed to be a type of Christ. (Rom. v, 14.) After a mention of the variety of incidents which occurred to the Israelites in their desert wanderings, it is said, "Now these things were our examples (*τύποι ἡμῶν*), "types of us." (1 Cor. x, 6.) And again, "Now all these things happened unto them for examples (*τύποι*), and they are written for our admonition upon whom the ends of the world are come." (1 Cor. x, 11.) In the cases last cited, the meaning seems to waver between that of type and of example; it means both. In the remaining cases, there is the same indistinctness of meaning, with a preponderance of force upon the idea of example. Thus Paul (Phil. iii, 17; 2 Thess. iii, 9) and the Thessalonian Christians (1 Thess. i, 7) were types or examples. Timothy was an example or sample of the believers. (*τύπος τῶν πιστῶν*. 1 Tim. iv, 12.) Observe that we have here the genitive, not the dative. Titus also was a type or pattern. (Titus ii, 7.) The apostle Peter directs that the elders be ensamples to the flock or types of the flock (*τύποι τοῦ ποιμνίου*, genitive again). (1 Peter v, 3.) In all these cases, it is plain that, whatever shades of meaning the word may take, the underlying thought is that of represen-

tation or likeness, that is, that one thing or person or event, is the type of another, represents it, foreshadows it, serves as its germ.

The same meaning comes out in the word "antitype," which occurs twice in the New Testament. In the Epistle of Peter (1 Peter iii, 21) baptism is declared to be an antitype of Noah's escape from the flood, that is, the water of baptism is set over against the water of the deluge, — the former suggesting our salvation, as did the latter the salvation of Noah and his family. The second case in which the word "antitype" occurs is significant as indicative of the off-hand and untechnical manner in which the Bible uses words. The writer of the Epistle to the Hebrews declares that the hand-wrought holy place, that is, the tabernacle, was the figure or antitype of the true. (Heb. ix, 24.) Here the meaning of the word is changed right about; and where theologians, in a more precise use of terms, would say "type," inspiration, with an easy indifference to exactness, says "antitype." But the meaning is plain: the tabernacle was designed to prefigure heaven.

Another word of the same derivation and much the same meaning as those just mentioned is *ὑποτύπωσις*. Paul declares that Jesus Christ showed mercy to him, who was the chief of sinners, as a pattern, illustration, type, of the condition and blessing of those who should believe (*ὑποτύπωσιν τῶν μελλόντων*). (1 Tim. i, 16.)

Another word indicative of a type is *δειγμα*, occurring but once, and that in the seventh verse of Jude. Having cited the case of the Israelites who were destroyed for unbelief, and of the "angels which kept not their first estate . . . reserved in everlasting chains under darkness unto the judgment of the great day," the apostle goes on to say, "Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth for an example (*δειγμα*), suffering the vengeance of eternal fire"; that is to say, the fate of Sodom and Gomorrah is a type of the eternal punishment which shall be visited on those who disobey God. Allied to this is *ὑπόδειγμα*, a word occurring six times in the New Testament. It is once used in the second Epistle of Peter (ii, 6) of the cities just

mentioned, and in the same connection ; it is once used by our Saviour (John xiii, 15), where, after washing the disciples' feet, He says, "I have given you an example (*ὑπόδειγμα*) that ye should do as I have done to you." By this he certainly does not mean, as the Pope of Rome understands it, that the lineal successor of the apostles should wash the feet of twelve poor men — that were literalism gone to seed ! — but he does mean that this act should be typical of higher duties and spiritual truths. The word is used when it is declared that the Israelites, in the desert forty years and failing to enter into the promised land, were an example or type of unbelief. (Heb. iv, 11.) So the apostle James (v, 10) urges his brethren to take the prophets as an example (*ὑπόδειγμα*) of suffering affliction, and of patience. There is here but a faint trace of the idea of type in the common theologic sense, but it stands out sharply in another passage, where we are told that the priesthood and ceremonial worship of the Jews serve unto the example and shadow (*ὑπόδειγμα καὶ σκιά*) of heavenly things. (Heb. viii, 15.)

The word *σκιά*, in the passage just quoted, is most appropriate and significant in teaching us the doctrine of types. It reminds us of the well-known proverb, "Coming events cast their shadows before." I have been startled while walking along the street at night to see a shadow fall at my feet and rapidly lengthen itself out before me. I knew, though I heard no footfall, that some one was behind me and swiftly approaching. It was thus, the apostle tells us, that the tabernacle worship, the tabernacle itself, the passover, the sacrifices, the priests, served as types. They were not the reality, but the shadow ; they came before ; they but dimly and distortedly outlined that which was to come : but those who looked upon these shadows were sensible of the advancing footfall, and when Christ stood upon the mountains of Judea bringing good tidings, they that had waited for the consolation of Israel saw that it was He of whom in all the Scriptures mention had been made. (Luke liv, 37.) So, in another place (Col. ii, 17), we read that the various holy days of the Jews, that is, their ceremonial observances, were "a shadow of things to come, but the body" (that is, the substance, the reality of these things, that which causes the shadow) "is Christ."

Another significant word is *παράβολή*. This is more commonly used in the specific meaning of parable, as applied to Christ's typical narratives, but twice it occurs in a general sense with reference to types. Both cases are in the Epistle to the Hebrews. Abraham is said to have recovered Isaac from the dead in a figure (*ἐν παράβολῃ*). (Heb. xi, 19.) This appears to mean that Isaac's escape from death by the substitution of a ram for the offering was designed as a figure or type of the resurrection of Christ. So in the ninth chapter of Hebrews, eleventh verse, the tabernacle service is declared to have been a figure (*παράβολή*) of the true tabernacle, that is, of the divine presence in Christ (Heb. ix, 9), which was to continue "until the time of reformation" (Heb. ix, 10), when Christ should inaugurate the new dispensation.

Another word occurs of no little suggestiveness. The fact that Abraham had two sons, the one by a bond-maid, the other by a free woman, is declared to be an allegory (*αἰνὰ ἐστὶν ἀλληγορούμενα*). (Gal. iv, 24.) T. S. Green translates this, "which things are fraught with another meaning"; Alford paraphrases the clause as follows: "which things are to be understood otherwise than according to their literal sense."

One more word deserves mention; it is *πνευματικός*, and its adverbial form *πνευματικῶς*. The apostle Paul, in describing the experiences of the Jews in the desert of Sinai, says (1 Cor. x, 3, 4), "They did all eat the same spiritual meat (*πνευματικός*) and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ." In this last clause the meaning of the word *πνευματικός* is defined. The manna and the rock were material objects with a spiritual signification; they, though physical, bore a resemblance to, were suggestive of, religious truths. The bread and the water which Israel received were types of Christ. The same word in its adverbial form occurs in the same sense in the symbology of the Apocalypse. (Rev. xi, 8.) Jerusalem is there referred to as "the great city, which spiritually is called Sodom and Egypt." By this is meant that Sodom and Egypt were chosen as epithets descriptive of the city, because the former places were like the latter, because in the sins and the fate of the former were foreshadowed, typified, a similar condition in the latter.

On these words it may be remarked that they are used almost indiscriminately. Modern theologians take the word "type," infuse it with a peculiar sense, as embalmers inject into the veins of a corpse a liquid which presently sets, so that the word ceases to have the versatility and elasticity of life, and becomes stiff, cold, and angular; but the very variety of words used, and the underlying idea running through them all, is a strong proof of the correctness of the principle advanced at the beginning of this essay. The controlling thought in them, every one, is that of likeness. They teach us that between the earlier and the subsequent revelations of Scripture, between the Old Testament events and characters and those of the New, there is such an intimate relation that you discover at once a homology, and know that in recording a history of the former, the divine Author designed to call attention to their resemblance to the latter. These ancient types, as is proved by the words used, are no technical and exact copies of that which is to come, but examples, patterns, figures, shadows, likenesses, germs, suggestions, of future personages and events.

The question then arises, What is there distinctive in scriptural types? Why not as well trace types in Livy and Thucydides, in Prescott and Motley? There *are* types in profane history, but the point of scriptural typology is this, — that the Bible is the Word of God, and is so written as to bring these typical relationships of the past and present into view. It is then a typology of revelation rather than of fact that we have now in mind. God chose to bring certain events into prominence, and to consign others to oblivion. Why was this? It was because that which He thought worthy of record bore a marked relationship to future events of highest moment to the human race, or to spiritual truths, which needed to be expressed, illustrated, and enforced in every possible way. The world is full of homologies, relationships, types; but not a tithe of these did God care to notice in His Word. In our study of Scripture, then, our aim should not be to ascertain what resemblances can possibly be traced between facts of history, — for this sort of study is not biblical, but historic, — it should be to ascertain what resemblances God designs to bring to view.



I. *How, then, shall we recognize the types of Scripture?*

It is fair to anticipate that *anything in God's Word may be a type*. There are secret lines of coincidence running throughout nature and providence, just as there are strata of rock beneath the alluvium of the soil ; and God may at any point in His divine history lift them into prominence, as He upheaves the granite hill above the plain.

We should be on the lookout for these resemblances, and we may identify events as types, whenever we find that their likeness to that which has since transpired is clearly marked in the inspired record. By this is not meant that we should accept the narrow dictum of Marsh, Ernesti, and others, of a school now gone by, to the effect that those only are types which are distinctly declared to be such in the Bible. This theory is contrary to the whole idea of types, and to the evident method of Scripture of selecting certain types at random, by way of illustrating the nature of the rest. But I would say that those only are scriptural types in which the likeness can be discovered by the descriptions which the Bible gives and the evident design with which it was written. For instance, there is a striking resemblance between the exodus of Israel from Egypt to Palestine, and the flight of our Pilgrim Fathers from the persecutors of England and the corruptions of Holland to these shores ; but no one is so wild as to imagine the former a scriptural type of the latter, for such a likeness does not come within the language or scope of the Bible.

It follows that we may conclude that a type is divinely designed, *when we find the language describing an earlier event so arranged as to be noticeably suggestive of something of later occurrence*. Herein consists in part the fitness of Melchisedec to serve as a type of Christ. In the Epistle to the Hebrews (seventh chapter) the likeness is drawn out in full, and special attention is called to the fact that the name of this ancient character was Melchisedec, being, by interpretation, king of righteousness, and the place of his rule Salem, so that he was King of Peace ; that no mention is made in the divine record, contrary to all Oriental precedent, of his parentage, of his birth, or of his death, so that, as a type, he could be said to be " with-



out father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God." From this argument of the inspired commentator, it is plain that the record in Genesis was purposely so framed as to make the likeness between Melchisedec and Christ noticeable. It is safe to conclude that the same is done in other cases. When, therefore, we read in the book of the Judges, of Samson, that the dead which he slew at his death were more than they which he slew in his life, we cannot but feel with Archbishop Trench<sup>1</sup> that here is indicated a point of contact in the life of Samson with that of Christ. What did Joseph mean when he said to his brethren, "Fear not, for I am in the place of God"? A recent writer calls us to notice that it is difficult to explain his meaning as applicable to the circumstances when the words were uttered; but as used of Joseph as a type of Christ, nothing could be more appropriate.<sup>2</sup>

An English writer on Interpretation, S. R. Bosanquet, of whom I have been able to learn nothing save what the perusal of his book would tell me, gives incidentally two rules for the recognition of types, which deserve our notice as extremely novel. I am not prepared to affirm their correctness, but after a somewhat careful examination of those cases which the Bible declares to be typical, I have been surprised to find how generally one or the other of the tests suggested is present. It should be said of Mr. Bosanquet that his work is of such a character as to awaken distrust in his judgment. His views are unique; some of them, indeed, of unquestionable value, instantly commanding assent; others of them such that one feels obliged to reserve them, though improbable, for a fuller investigation; and many of them, especially on the subject of types, so extreme and even fanciful that one instantly dismisses them as beyond belief.

With this preliminary, let us see if we can accept his dicta regarding the recognition of types.

He affirms for one thing that *the principal types of Scripture are often indicated by being twice mentioned*.<sup>3</sup> The examples he cites, however, are far from satisfactory. The Bible does

<sup>1</sup> Notes on Parables, N. Y. 1853, p. 24. <sup>2</sup> Bosanquet on Interpretation, p. 57.

<sup>3</sup> Bosanquet on Interpretation, p. 306.

not assure us that they are types. Let us examine a few cases that are beyond question.

We know that the water which gushed from Horeb was typical of Christ, for so the apostle affirms in his first Epistle to the Corinthians. "And did all drink the same spiritual drink, for they drank of the Rock which followed them, and that Rock was Christ." Now it is a fact that this giving of water was repeated twice: once as recorded in the seventeenth chapter of Exodus, once as described in the twentieth chapter of Numbers. We know that the manna was typical. So the apostle affirms, "They did all eat the same spiritual meat." Christ declares the same when He says of Himself, "This is that bread which came down from heaven" (referring to the description in Exodus of manna as bread from heaven), "not as your fathers did eat manna, and are dead." (John vi, 50.) Now, there are two mentions made of the giving of the manna, both in connection with the giving of quails, one in Exodus (ch. xvi) and one in Numbers (ch. xi). In Hebrews we read that God's resting on the seventh day of creation was typical of the rest of heaven. (Heb. iv, 4, 10.) The fact that God thus rested is mentioned twice in Exodus. (xx, 11; xxxi, 17.) In the same epistle (Heb. xi, 17-19), the sacrifice of Isaac is declared to be typical. Abraham received Isaac from the dead in a figure (*ἐν παραβολῇ*), that is, the transaction was a type of the resurrection; and from one peculiarity of the style of the Bible, we may conclude the whole event was similarly significant. It is the custom of the Scriptures, as Bosanquet reminds us, where we would cite chapter and verse, to quote a verse or two, or sometimes only a word, to indicate the whole passage. Thus Christ speaks of Moses' testimony "at the bush," that is, in the passage concerning the bush. So Paul refers to a well-known passage descriptive of the idolatry of Israel, evidently with the whole of it in mind, by quoting the last verse of the original account,—"Neither be ye idolaters, as were some of them, as it is written, The people sat down to eat and drink, and rose up to play" (1 Cor. x, 7); so apparently is it in this reference to the sacrifice of Isaac. But is this type marked in the original account? Not to speak of the peculiarity of the phraseology, "Thou hast not withheld thy son,

*thine only son,*"—observe the repetition of this language. It occurs in both the twelfth and the sixteenth verse of the twenty-second chapter of Genesis. The apostle in Galatians (iii, 19) declares Moses to be a type of Christ as a mediator, and once in Deuteronomy (v, 25-27) it is stated that Moses stood between the Lord and the children of Israel, lest they should die.

The number of these coincidences—and more might easily be cited—is sufficient to make us satisfied that here is something of value, something which may be suggestive; but it is difficult to believe that God would make use of a method so mechanical as to indicate a type by the mention of it twice. This, certainly, would not be in accordance with His ordinary methods. Even inspiration accommodates itself to the peculiarities of the individual writer. Whatever God does is based on reasons. What reason is there for indicating a type by two mentions of it, and two only? As a matter of fact, a more careful examination shows us that types are frequently mentioned more than twice. In Matthew (xii, 40), Christ draws a parallel and comparison between himself and Solomon, and this we have seen to be the essence of a type. Now, in the seventh chapter of 2 Samuel, the Lord three times makes a promise to David concerning the permanence of his son's kingdom. In the thirteenth verse He says, "I will stablish the throne of his kingdom forever"; and in the sixteenth verse, "Thine house and thy kingdom shall be established forever before thee," immediately adding, "Thy throne shall be established forever." The passover is a type of Christ, as the apostle declares in his first Epistle to the Corinthians (v, 7). But this sacrificial feast is mentioned directly or indirectly in the Pentateuch, in not less than eight places. (Ex. xii, 1-51; xiii, 3-10; xxiii, 14-19; xxxiv, 18-26; Lev. xxiii, 4-14; Num. ix, 1-14; xxviii, 16-25; Deut. xvi, 1-6.) This single case is enough to show that the mention of a type twice, and twice only, is not necessary to indicate that it is a type. The truth of the matter seems to be that when an incident is a type, it is in consequence thrust forward into prominence, and is likely to be marked by repetition. Generally, a double mention is all that is necessary to call attention to it, but sometimes it is of such importance that it may receive notice many times. So, then,

when we find an incident of Old Testament history mentioned more than once, we shall do well to examine it further; its repetition indicates at least that it is specially important, and its importance is likely to be due to the fact that it is a type.

When the emery mine was discovered at Chester it was in this wise: A learned man geologizing among the rocks found a certain rare mineral. As soon as he saw it he exclaimed, "There is emery here. Emery is almost always found in connection with this mineral." So would it seem that we might say in our study of the Bible, "Ah! here is a repetition: then is there not here a type?"

The other dictum of Bosanquet is that *the chief types are generally indicated by accompanying hymns*.<sup>1</sup> The same writer brings up certain instances which are suggestive. The crossing of the Red Sea, declared by the apostle to be a type of baptism (1 Cor. x, 12), was succeeded by the song of Moses. (Ex. xv.) The march of Israel from Sinai to Canaan was celebrated in the sixty-eighth Psalm. The reign of the kings, a modification of the theocracy which was typical of Christ's administration of the divine government, was heralded by Hannah's song at the birth of him who was to inaugurate this kingdom,—a song whose points of resemblance to Mary's Magnificat is further suggestive of a type. Jonah's hymn after his escape from the whale should also be noted.

Let me mention other cases not cited by Bosanquet. We have spoken of Solomon as a type. The seventy-second Psalm is devoted to celebrating his reign. In the Epistle to the Hebrews the fact that the Jews failed to enter into their rest through unbelief is referred to as a type. (Heb. iv.) This event is mentioned in the ninety-fifth Psalm. Melchisedec, who was a type, is mentioned in a Psalm. (Ps. cx.) Jacob's dream was a type of Christ, for Christ declared to Nathaniel (John i, 51), "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." But when Jacob had seen the vision he burst out into a hymn of praise, in words which have all the rhythm of Hebrew poetry:—

<sup>1</sup> Bosanquet on Interpretation, p. 255.

"Surely the Lord is in this place  
And I knew it not.  
How dreadful is this place!  
This is none other than the house of God  
And this is the gate of heaven."

We know that David is a type from the many Messianic Psalms which, through the transparent lens of his personality, fling their rays to a focus on Christ.

Not to cite further instances of the concurrence of hymns and types, here surely are enough to command our respect for the principle of Bosanquet. It is, to say the least, quite possible that this concurrence is not fortuitous, but that here, too, is a law of revelation. And yet how shall we explain this law, and what force shall we lay upon it? A type is a grand prophecy of the future, and the inspired writer who declares it will naturally be in an exalted frame of mind. As he looks down the vista of the future and sees the unfolding glories which are a development from this present germ, his lofty joy finds fittest expression in psalm and song. It is for this reason that we may look about us when we find in the Old Testament an outburst of sacred poetry, to see if it be not prompted by some bright vision of the future, set forth in type. Of course we cannot expect this to be invariably true, nor must we suppose that all the poetry of the Bible is suggested by a type: but often when we find the one, we shall find the other; their concurrence is congruous and to be anticipated.

The principle just advanced suggests another of still greater value. It is this, — that *when a historic event of the past is cited by the prophets, we may regard it as a type*. This was an argument of the apostles when they referred to a type. Repeatedly did they quote from some prophet as a corroboration of their interpretation. In the ninth chapter of the Epistle to the Romans is an extended account of the typical relation of Esau and Jacob to the Jewish and the Gentile churches, in which the apostle strengthens his argument by quoting from Malachi. (Rom. ix, 13.) So in Galatians (iv, 22-31) a similar use is made of the children of Sarah and of Hagar, and again does the apostle quote from the prophets. (Gal. iv, 27.) So in his preaching at Antioch in Pisidia, Paul, referring to Christ as typified in

David, quotes from the prophecies in the second and sixteenth Psalms and fifty-fifth chapter of Isaiah. (Acts xiii, 33-35.) Sodom and Gomorrah are declared by both Jude and Peter to be typical of everlasting punishment. (Jude vii; 2 Pe. ii, 6.) These cities are frequently referred to in the prophets as instructive examples. (Ezek. xvi, 49, 50; Amos iv, 11.)

Another rule for distinguishing a type is, that *we may know that to be a type of which there is a prophecy which, on any other basis, cannot be fulfilled.* Two or three startling fulfilments of prophecy are mentioned in Matthew. Christ's flight into Egypt and return is said to have been a fulfilment of Hosea's language concerning the exodus of Israel,—“Out of Egypt have I called my son.” (Matt. ii, 15.) Then the exodus of Israel must have been a type, otherwise there was no fulfilment of prophecy in the case of Christ. The distress of the women of Bethlehem at Herod's slaughter of their children is said to have been a fulfilment of the words of Jeremiah,—“In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted because they are not.” But these words of the prophet refer to the ravaging of the land by Nebuchadnezzar. That incursion from Babylon, then, was typical. This is the only ground on which we can explain the prophetic Psalms, some of them referring to David and some to Solomon, in language which cannot possibly be true concerning them. David and Solomon, then, must be types. It is prophesied in Ezekiel (and that twice, it is interesting to note) that David shall, in the future glory of Israel, be a prince and a shepherd over them. Evidently the prophecy was fulfilled when Christ, the antitype of David, appeared on earth. It was prophesied that Elijah should come a second time. Christ declared the prophecy to be fulfilled when John the Baptist heralded the Messiah. Elijah, then, stood in typical relation to John the Baptist.

III. Thus much for hints as to the recognition of a type. The next step is *to interpret the types* after we have discovered them.

*The resemblance between type and antitype must be deep-seated; in other words, we must find a homology, not merely an analogy.*

It is the failure to make this distinction which has brought typology into disrepute. A superficial likeness must not be supposed to be typical. In zoölogy a superficial observer is tempted to classify as typically alike animals which, though alike outwardly, are radically different in structure. The whale, for example, might be supposed to be a fish, because it has the outward appearance, habits of life, and methods of progression belonging to a fish ; but its interior organization is entirely different,—it breathes by lungs and not by gills ; it gestates and suckles its young : it is, therefore, a mammal and not a fish. Thus must we reason concerning the types of Scripture. We must be sure that there are deep-seated underlying principles in type and antitype, controlling both. Let us take a type, declared to be such in Scripture, and note the points of resemblance between it and its antitype. Moses is declared, both in the Acts of the Apostles (iii, 22–26) and in the Epistle to the Hebrews (iii, 1–6), to be a type of Christ. What is the likeness which inspiration traces? (1) Moses, like Christ, was divinely appointed to his work ; (2) he was a prophet,—that is, he spoke with authority, for God, by a divine commission ; (3) he was chosen from among the people of Israel, as inspiration words it, “of his brethren” (so the genealogy of Christ, in a direct Jewish line, is carefully traced ; and as if to remind us of this type, it is declared that he was made like his brethren,—Heb. ii, 17) ; and most especially (4) was Moses, like Christ, a mediator between God and man. (Deut. xviii, 16, and Gal. iii, 19, 20.) These points of likeness are, every one of them, particularly the last, profound homologies. The analysis of any type in Scripture would yield a similar result.

To be sure, there may be, and we should expect there would be, superficial resemblances, as well as those lying underneath. Generally, animals that dart through the water by the aid of fins are fish, and most animals that fly in the air are birds. So where we discover an exterior likeness we may naturally suppose a typical relationship ; but the proof of such relationship and our interpretation of the type must be based, not on the trivial external coincidences, but on points of unity lying deepest. For example, the brazen serpent was a type of Christ. (John iii, 14.) In the type and antitype there are some



noticeable points of external resemblance. As the serpent was lifted up on a pole, so was Christ on a cross ; as the Israelites must turn their eyes to the serpent to live, so must we fix our attention on Christ : but these outward coincidences, while striking, are nothing in comparison to others of a more fundamental character, — as that the Israelites, like ourselves, were in misery because of their sin ; that escape from its punishment was possible only through the brazen serpent, as to us through Christ ; that the uplifted serpent and the crucified Christ were the divine methods by which forgiveness was made possible ; and that, in both cases, faith in the method divinely provided was indispensable.

It follows as a corollary from the principle just mentioned that *like can only typify like*. Some interpreters have offended good taste and good sense by imagining that occurrences of evil could typify occurrences of good. Samson in love with the harlot Delilah has been claimed to be a type of Christ's love for the Gentile church.<sup>1</sup> Jacob's course in treacherously supplanting Esau has been thought to prefigure the way Christ has supplanted sin. Absalom hanging from the oak has been regarded a type of Christ's crucifixion.<sup>2</sup> Such interpretations shock our moral nature. To say the least, they verge on blasphemy ; they are manifestly incongruous ; and they cannot be correct, because they violate the fundamental canon of interpretation, — that between type and antitype, there must be an identity of principle.

To be sure, there is such a thing as an antithetic type, where the contrasts are more striking than the resemblances. Adam bore such a relation to Christ, as the apostle in writing to the Romans (v, 14) and to the Corinthians (1 Cor. xv.) clearly brings to view ; but even here the contrasts would be of no value but for an underlying unity of likeness between them. One would hardly consider the tortoise to be a vertebrate but for the fact that, as he examines the under side of its broad shell, he discovers there imbedded in the carapace the outline of a spinal column, which links it, though at an unspeakable distance, with the divine form of man. There is some

<sup>1</sup> Quoted by Horne (Int. 1 : 441) from Keach.

<sup>2</sup> Quoted by Prof. Münscher, in Bib. Rep. 1841, p. 93.



such likeness, with infinite differences, between Adam and Christ. The first man is of the earth, earthy; the second man is the Lord from heaven." (1 Cor. xv, 47.)

It is to be said further, that *repeatedly is the typical resemblance confined to only one point*, so that a character whose life was very blameworthy, may in some one point of excellence represent Christ. Thus Jonah was a type of Christ in his resurrection from the whale, but not in the spirit which led him to flee from the presence of the Lord.

But this is anticipating a principle which deserves a more particular mention. *A type should not be pressed to extremes.* It does not cover all parts of the antitype. No parable or metaphor can be interpreted in every part. Something must be allowed for the filling in, the drapery of the figure, — something for the unavoidable differences of the two objects. No human being can correspond to Christ, except in certain outlines. I have hanging in my chamber the old-fashioned silhouettes, such as were taken long before the days of photographs, of ancestors who passed from earth a generation since. As I look upon those cold, black outlines, expressionless and scarcely suggestive of one quality of excellence, I think to myself, How little do these poor toys express of the manly strength and the feminine sweetness of that husband and wife in their joyous youth! Those silhouettes give me but one fact regarding them, namely, the contour of the face and head. So is it with these old-time types; they are like, and yet how sadly unlike the divine Original. They tell us something of one or two characteristics of the coming antitype, but nothing more, and that one or two most imperfectly.

Another rule: *We must ascertain the central and governing idea of the type, and let all else be strictly conformed to that.*

This principle holds true in our classifications of animal typology. For example, if we wish to classify mammals, we find that there are placentals and marsupials, giving birth to their young in entirely different ways; then each of these great divisions is subdivided, and zoölogists teach us to distinguish the animals in each division as carnivorous, insectivorous, herbivorous, arboreal, aquatic.<sup>1</sup> We find a large class of cor-

<sup>1</sup> Mivart on the Common Frog, p. 151.

respondences the moment we establish the fact that of two animals, one a placental, the other a marsupial, both are designed to eat flesh or insects, or plants, or to live on trees or in the water. After the same fashion, when once we have ascertained the principle of correspondence between type and antitype, we must trace the relationships on that line. One great object, then, in the interpretation of types must be to get at their fundamental idea. What this is is shown in Scripture in various ways. Sometimes a verse or a catch-word in a passage is like the flash of a dark lantern, showing the true meaning of the whole symbolism. Thus, in the one hundred and tenth Psalm is a description of the Messiah's conquests. The metaphor is that of warfare and violence; but that it is a peaceful conquest appears, as a late commentator calls us to notice, by the sudden turn in the last verse, "He shall drink of the brook in the way, therefore shall he lift up the head"; that is to say, by humiliation shall come glory.

Sometimes other parts of Scripture give us the clew to the meaning of the type. Thus Paul's declaration that the relation of husband and wife is the relation of Christ and the church, unlocks at once the symbolism of the Song of Solomon. Sometimes the context explains the central purpose of the type. Who having read the account of Achan's sin and punishment (Josh. vii) could go astray as to the meaning of the valley of Achor, as used typically by the prophets (Isa. lxxv, 10; Hos. ii, 15). Sometimes the very words are designedly instructive as to the central truth set forth. Such is the valley of Baca, or weeping, Joshua as a type of Jesus, Melchisedec, king of righteousness. (Heb. vii, 2.)

#### IV. *Some dangers in the use of types.*

There is danger of using a type as a *proof* rather than an *illustration*. To base a doctrine on a type argues a weakness in what we seek to prove. When we are told that because Abraham paid tithes to Melchisedec, therefore must we pay tithes to Christ, we question the logic. If the law of tithes be in force to-day, it must be shown by some stronger argument than an appeal to a type.

There is danger of giving to types an *extravagant, fanciful, and frivolous interpretation, which will awaken ridicule or excite*

*disgust.* When we are told, for example, that the burial of Sarah in the cave of Machpelah teaches us that the possession of the promised land is obtained only by death, and that the purchase of the cave for four hundred shekels signifies the many persecutions and tribulations of Christ and His church before entering the kingdom of heaven,<sup>1</sup> or that when Solomon employed one hundred and fifty-three thousand strangers to build the temple, thereby was signified the one hundred and fifty-three Gentile nations into whose tongues the Bible has been translated,<sup>2</sup> we are amused, if not repelled, by the folly; we lose confidence in him who interprets so wildly, and are tempted to say, If this be a specimen of typology, we will none of it. The effect is precisely the same as that of the extravagant interpretation of prophecy, such as the vagaries of the Millerites and the discouraging and enervating theory of those who believe that nothing can be done to stem the tide of advancing corruption, but that the world can only be purified by a second cataclysm, — interpretations which have prejudiced serious-minded students against any attempt at understanding prophecy.

There is danger of *losing the practical advantages of the Bible* in an excessive fondness for typical interpretation. In searching for the fulfilment of types, we leave the more important parts of Scripture. Types have their place in God's Word, as does illustration in style; but as it is quite possible to become so much interested in an illustration and to carry it out into such fulness of detail as to forget the truth which it was intended to illustrate, so is it quite possible to become so much interested in tracing the superficial resemblances between the Old Testament and the New as entirely to forget truths of vastly greater value. The mint and anise and cummin absorb our thought, and we have no time for the weightier matters of the law.

Some minds find the same fascination in searching for types as does a child in a puzzle. *They would study the Bible as a book of riddles.* They become absorbed in the fancied discovery and ingenious explanation of numberless quirks and mysterious hints. Such a practice is not only derogatory to the Bible,

<sup>1</sup> Bosanquet on Interpretation, p. 267.

<sup>2</sup> Ibid. p. 261.

it is detrimental to ourselves. We must keep our feet on solid ground. It is easy, in attempting to walk across the slippery logs of extravagant typical interpretation, to grow dizzy and fall into bottomless abysses of error.

Perhaps the most noticeable evil of the abuse of types is *the tendency of the practice to undermine our faith in the veracity of Scripture*. When we find one able and noted writer, who has maintained his position in the ranks of the orthodox, affirming Christ's temptation to be simply an allegorical statement of His mental struggles;<sup>1</sup> another, of unquestioned soundness, implying that the demoniacal possessions of the New Testament are not to be understood as literally true, but as a method of speech common among the Jews and adopted by our Saviour and His disciples;<sup>2</sup> and still another clergyman,<sup>3</sup> if we may trust newspaper reporters, talking of "*the parable of the garden of Eden and of the fall of man*," we may well stand aghast. These are successive blows struck at the inspiration of the Bible. Such views may not, in the minds of those who express them, be the outgrowth of extravagance in typical illustration, but there can be no question that the latter is parent of the former. From affirming that every event, though historically true, has a hidden spiritual extravagance, it is but a step to the advanced position that the spiritual significance is the only thing of importance, and that we need not prove or believe that the narratives pregnant with this latent meaning are literally facts. Wherever, then, it is taught, whether in seminary or pulpit, that we need prove nothing more concerning the Bible than that it teaches correctly *religious* truth, we are encouraging an allegorical system of interpretation, and raising up from the stagnant pool of a fundamental error a pestiferous brood of Baur's and Strauss's. We cannot guard with too great care against any influence which can lead to so radical an evil. Therefore should we sedulously throw the restraints of a sound judgment and a wise exegesis around whatever practice of typical interpretation we may indulge in, else will our theology have a spiritual rickets, the solid substance being wanting, and nothing but a gelatinous and flexible tissue remaining.

<sup>1</sup> Bushnell's *Christ and His Salvation*, p. 110.

<sup>2</sup> Farrar's *Life of Christ*, chap. 23.

<sup>3</sup> H. W. Beecher.

V. In spite of these dangers there are *decided advantages in the use of types.*

Types give us *a new interest in the Bible.* They explain to us the introduction of seemingly trivial incidents, the apparently illogical order of certain passages, the otherwise needless repetitions, the strange emphasis sometimes put on names, the truthfulness of prophecy otherwise unfulfilled, the correctness of language scarcely applicable to the type but most pertinent to the antitype; they set us on the search for truth where we had not expected to find it. The fact that the Bible has a multitude of types which lie hidden, waiting our search, is a wonderful stimulus to biblical study, just as the fact that precious metals have been found near the mouth of the Merrimac has set every one in that neighborhood on the *qui vive* for fresh discoveries. If the valley of Jehoshaphat is a type of the judgment (Joel iii, 2), if Zerubbabel is a type of Christ (Zach. iv, 7-10), if Egypt is a type of the bondage of sin (Rev. xi, 8, etc.), surely other things in God's Word are similarly significant, and we are anxious to know what they are.

The fact of types *links the Old Testament with the New and connects the law with the gospel.* There have been times in the history of the church when the Old Testament was almost forgotten. It is, as we know, a doctrine commonly held among those who claim to represent liberality in religious thought that the four Gospels alone are adapted to save men's souls, and that acceptance of them and instruction in them, if not all-sufficient, is chiefly important. No one can hold a view so destructive who sees in the Old Testament on every hand the truths of the New, foreshadowed and outlined in typical characters and events. The fact of types shows us that both parts of the Bible are on the same plan, from the same mind, adapted to the same needs; it proves to us that the Old Testament cannot become obsolete, but has in it a principle of universal adaptation.

The doctrine of types *brings Christ into wonderful prominence and importance.* Almost the whole typology of the Old Testament points to Him. Abel typified Him, so did the ark, the sacrifices, Melchisedec, the offering of Isaac, the ladder in Jacob's dream, Joseph, the passover, the rock at Horeb, the

manna, the brazen serpent, Moses, the tabernacle, the shekinah, the priesthood, Joshua, David, and Solomon ; but there is no end to the list, and we must make one. As we light up one and another of these types, by showing their reference to Christ, the whole Old Testament, like some vast building on a gala night, whose every window is crowded with flaming jets, stands out in a blaze of illumination ; from Genesis to Malachi it is all Christ.

The existence of types in Scripture is *an added proof of the greatness and wisdom of God*, by revealing, as do the works of nature, His sublime plan of maintaining unity in infinite diversity. The doctrine, properly understood, links revelation and science. It shows us that the same God has planned both, for the same underlying idea pervades both. Unquestionably, the study of any science may help us to worship God, as it reveals to us a divine will manifesting itself in the universal control of established principles. In astronomy, for instance, the same centrifugal and centripetal forces everywhere prevailing ; the same elementary substances everywhere existing ; the same arrangement of solar systems, planets, and planetary satellites, whirling together in elliptical orbits about central suns ; the interdependence of systems, together making the circuit of the heavens at inconceivable distances around some unknown centre, — these facts, evincing a single power, a single plan, a single mind, in short, a God who has the tiller-ropes of the universe in His hands, give tremendous emphasis to the declaration of the poet, —

“ The undevout astronomer is mad ! ”

There is a plan no less discoverable in Scripture, — a unity of life everywhere manifest, whether we are in Genesis or Revelation. The same principles of existence, the same laws of life come up again and again, in ever new forms. The fact cannot but excite our hearts to worship.

The fact of types in Scripture *illustrates God's prophetic knowledge, and in so doing strengthens our trust*. When type and prophecy are fulfilled, then we see that God knew from the beginning, and that whatever has occurred was ordered and controlled by Him. Seeing through their fulfilment that human

life has moved on steadily from the earliest days under God's hand, a new feeling of confidence springs up in our hearts.

Independent of their fulfilment, the types of Scripture do *in themselves convey instruction*. Doubtless they did this, to no small extent, to those of ancient time, though their value is not lessened if we grant, as we must, that their significance was often unknown by those who lived among them or were part of them. In the earlier ages men were accustomed to the expression of thought by symbols and typical actions. The Jews knew that they bore a peculiar relation to God, and were anticipating in one of their own number the coming Messiah. Their knowledge did not come in definite expressions, but was conveyed to them by impressions, just as we have one feeling when the rain drenches the day, another when the wind blows freshly from the salt sea, another on a winter morning when the air is surcharged with electricity. Something such, probably, was the effect of types on those of early days. They did not always know precisely what these meant, but the impressions produced on them were much the same as definite knowledge brings to us; and yet they did have some distinct perceptions of the meaning of types. They knew that Moses was a type of the Messiah (Deut. v, 15), so also Melchisedec (Ps. cx, 4), David (Ezek. xxxvii, 24), and Joshua, the high priest (Zech. iii); that the events in the valley of Achor (Hos. ii, 15) and in Sodom and Gomorrah (Jer. xx, 16; 1, 40) were typical of the punishment of sin. Christ Himself declares that He was so plainly revealed throughout the Old Testament Scriptures that the Jews had no excuse for not understanding their meaning, and, through them, recognizing Him as the promised Messiah. (John v, 36, 46; Luke xxiv, 27, 44.)

If, in the types of Scripture, there was instruction for those of the Old Testament, how much more for us in these days, when not only the passover but innumerable other types are "fulfilled in the kingdom of God"! (Luke xxii, 16.) There are in general the same advantages in instruction by types as by parables; there is the test of a teachable disposition, the awakening of interest, the illustration of truth, the confirmation by analogy, the preparation for a fuller revelation, the sowing of truth-germs, the fixing of doctrine in the memory.



In the comparison of type and antitype, we gain a clearer understanding of the truth which both set forth ; they throw mutual light upon each other. Just as the scientist, comparing fossil bones with those of living animals, gains new knowledge as to the plan which suggested and shaped each, so does the student of the Bible, a scientist himself, compare type and antitype of Scripture till the whole wondrous plan of God stands out before him.

One more advantage is plain, and that is that *these types teach us to turn from the visible to the invisible, from the material to the spiritual, from that which now is to that which is to come.* Our tendencies are all earthward. God designs that all nature and history should speak to us of Him. This is the lesson of types : they direct us from form to substance, from the event to the doctrine, therein subserving one great need of man.

The types we have been considering are not the only types of which the Scripture makes mention. *The new dispensation is typical no less than the old.* If Paul was a type (Phil. iii, 17), and Timothy (1 Tim. iv, 12) and Titus (Titus ii, 7), so are we. This life of a Christian here on earth is a type of the heaven to come. It is a most interesting and significant fact that as the opening of God's book is crowded full of types, — for there are more in the Pentateuch than in all the rest of the Old Testament, — so is its close. The introductory era in the history of God's church is heralded with great richness of typology, and then are the types less and less frequent, till, as God closes His revelations by pointing for an instant to the great transitional period which awaits His church, He indicates the change and its importance by the magnificent symbols and types of the Apocalypse. As the history of the church on earth draws to its close, the words of ordinary language and plain description are inadequate, and the inspired writer, in a burst of enthusiasm, breaks forth into imagery, and by types of surpassing power, boldness, and variety, gives us a glimpse — for while on earth we can hope for nothing more — of the glories of the hereafter.

ADDISON P. FOSTER.

Chelsea, Mass.

WHAT CONGREGATIONALISM HAS ACCOMPLISHED  
DURING THE PAST CENTURY.<sup>1</sup>

THE relations of Congregationalism to our colonial history and to the shaping of our national institutions have frequently been made the theme of discourse, and with them we may all be presumed to be familiar. Our national historian tells us that "John Calvin, by birth a Frenchman, was to France the apostle of the Reformation; but his faith had ever been feared as the creed of republicanism."<sup>2</sup> Edward Randolph, who, as agent of Charles II, endeavored to destroy the liberties of the colonists, complained of the independence exercised in the government of Massachusetts as "one chief occasion of the many mutinies and distractions in other of his majesty's foreign plantations"; and seeing that this independence resulted chiefly from the Congregational polity of the churches, he undertook to secure a change in the ministry, sending to England for men who would labor to establish here a different form of church government. The first political text-books used by the statesmen who founded the republic were written by ministers as an exposition or defence of the Congregational polity of the churches. From our earliest history to the present time our New England churches have been the warmest supporters of our government.

Mindful of the specific theme assigned me, I shall confine my observations to the present century. In fact, within these limitations the theme is so vast as to be embarrassing. To give the details is impossible; to indulge only in general statements is unsatisfactory. On such a theme generalities would not be instructive, nor could they be characterized as "glittering." A hundred years, which the memory of no living man can compass,—a hundred years in this fast age is more than a thousand years when the pyramids were built.

Emerson tells us that "the poet never plants his foot except on a mountain peak." It is only the prominent points in the century which we can touch to-day: the deep, the beautiful

<sup>1</sup> Read before the Alumni of Andover Seminary, June 28, 1876.

<sup>2</sup> Bancroft, Vol. II, p. 174.

valleys must be left all unexplored ; and as we pass on from peak to peak, I fear the whole scene will be made unattractive by the want in your guide of a poet's vision or a poet's fancy.

I. The first point on which we will alight is *the numerical strength of the Congregationalists.*

At the commencement of the century there were, so far as can be ascertained, about 700 Congregational churches in our land : now there are nearly 3,500. The number of members in the Congregational churches then it is impossible to state with any degree of accuracy : the present number is about 350,000. This gives an average at the present time of about 100 members to each church.

The entire population of this country, a hundred years ago, is variously estimated to have been from 2,750,000 to 3,500,000 :<sup>1</sup> now we have about 40,000,000. Then we had one Congregational church to every 4,000 or 5,000 inhabitants : now we have only one such church to something over 11,000 inhabitants. Hence, although the numerical increase of our churches is encouraging in itself, it is not so in its ratio to the increase of our population. The further fact cannot escape our attention, that our growth is slight compared with that of other denominations. A century ago the Congregationalists stood first, and now they rank as the seventh among the different denominations. Then, viewed as respects the number of their churches, the eight leading denominations ranked as follows : Congregational, Baptist, Church of England, Presbyterian, Lutheran, German Reformed, Dutch Reformed, Roman Catholic. Now the order is, Methodist, Baptist, Presbyterian, Roman Catholic, Christian, Lutheran, Congregational, Protestant Episcopal.

The German Reformed and the Dutch Reformed have fallen out of sight, and the Methodist and Christian denominations have not only entered the list but become conspicuous.

At the commencement of the century there were, in all, something over 1,900 church organizations in this country : now there are about 75,000. Then there was one church to every 1,700 or 1,800 souls : now there is a church to every 500 or 600 souls.

<sup>1</sup> The first census was taken in 1790.

The complaint is sometimes made that there are too many churches in our land. The foregoing figures furnish the presumption that the fault, if there be one, does not lie at our door. We have not increased our churches as the population has increased ; in the swift competition we have yielded the track to others. So true is this that the only question for us to consider respecting our own course is, whether we have been faithful to our trust ?

We have met with great losses.

In the Unitarian defection 96 churches in Massachusetts were separated from our fellowship, and 30 additional parishes excluded evangelical preaching from their pulpits.<sup>1</sup> Thus there was a loss to our denomination of 126 houses of worship, which, with the parish and church funds, involved a loss to us of not less than \$750,000. At that period this was a heavier blow to our denomination than these figures indicate to us who are now familiar with larger numbers and an inflated currency. Moreover, these parishes were chiefly among the largest, wealthiest, and most intellectual in the State.

Another heavy reduction of our forces resulted from the "Plan of Union" between us and the Presbyterians, adopted in 1801, which, in the language of the late Dr. Joseph S. Clark, made provision that "Presbyterians and Congregationalists, emigrating to the new settlements of the West, be encouraged to foster a spirit of 'mutual forbearance and accommodation' ; that a Congregational church settling a Presbyterian minister, or *vice versa*, may still 'conduct their discipline' according to their own ecclesiastical principles ; and that, in case the church be of a mixed character, partly Presbyterian and partly Congregational, they may 'choose a standing committee from the communicants of said church' to issue all cases of discipline without consulting anybody else, but allowing the condemned member to appeal, if he were a Presbyterian, to the Presbytery, if a Congregationalist, to the church."<sup>2</sup>

In the practical working of this "Plan of Union," the advantage generally accrued to the party having the stronger form of government. A Presbyterian minister presbyterian-

<sup>1</sup> Dr. Clark's Congregational Church in Massachusetts, p. 270.

<sup>2</sup> *Ibid.* pp. 241-2.

ized his flock. The churches formed on the "Plan of Union" were put "under care of Presbytery," and the Presbytery *cared* for them! Thus hundreds of churches, composed chiefly of Congregational elements, have been turned away from our communion.

If we would estimate what Congregationalism has accomplished the last hundred years, we must include more than appears inside our denominational lines. The material which we have furnished the Presbyterians is not to be viewed simply as a loss to us. By means of that material we have moulded, in no small measure, the Presbyterian Church; we have supplied them not only with church-members but also with ministers. When Dr. Lyman Beecher found that he was to be tried for heresy, he encouraged Congregational ministers to connect themselves with Presbytery, that by the introduction of New England elements his own position and that of men who were in sympathy with him might be strengthened.

The first regularly ordained Presbyterian minister in North America<sup>1</sup> was taken from Congregational stock.

A large proportion of the ministers of the Presbyterian Church at the present time are of New England birth. Not less than two hundred and fifty of them have been educated in a single New England college. Congregationalism has furnished for the theological seminaries of the Presbyterian Church more than a score of professors. Of the seven professors now in the Union Theological Seminary, of New York, *five*, and among them the most prominent, were formerly pastors of Congregational churches. Of the two hundred and fifty-five Presbyterian ministers of whom Dr. Sprague gives a sketch in his annals, fifty-three were born in New England. Many of the leading men of the Assembly, such as Sprague and Spring, among the honored dead; Humphrey, the moderator of the recent reunited body; Hatfield, Stearns, and March, and others too numerous to mention, are men of Congregational antecedents. We have, to a great extent, Congregationalized the denomination. Practically, the Presbyterian churches now settle and dismiss their own ministers without being subject, as of old, to the authority of the session. The

<sup>1</sup> Rev. Jedediah Andrews, Philadelphia, 1698-1747. Born in Hingham, Mass.

denomination may boast, if they will, of their peculiarities; but should their Scotch ancestry return to earth and enter their assembly, the old heroes would hardly recognize them as kith or kin. We can scarcely imagine their surprise when they should learn that their old standards are now received only "for substance." What would be their dismay when attending a church meeting to see women voting! Congregationalists generally do not favor women's voting, even in ecclesiastical affairs, or addressing promiscuous assemblies. It is claimed by some that in certain lines the Presbyterians are more radical and revolutionary than the Congregationalists. We do not care to be responsible for all their faults, but we do think we can claim no small measure of credit for their true progress and enlightenment.

We have furnished elements for other denominations as well. Mr. Bancroft, in his history, first published in 1837, testified that at that recent date the Puritans of New England were "the parents of one third of the whole white population of the United States."<sup>1</sup> Who believes that there would have been a lay delegation at the present time in the Methodist Episcopal Conference had it not been for Congregational blood in that church, and the influence of Congregational principles?

Even an Episcopal rector on the Pacific coast, referring to the spirit of liberty pervading his church, recently declared, "My church is not Episcopalian: it is Congregational; for even the women will do as they please in spite of me."

We have not kept all our flock within our own fold, but those who have gone out from us still bear our mark. It is no slight honor to have moulded the institutions of our land and the character of the people. Why we have not retained our hold as a denomination upon a larger portion of our population, — why we have not grown as rapidly as other denominations, is an interesting subject of investigation. The explanation is not found, as it seems to me, in the suggestion of a scholarly writer, of broad-church sympathies, who ascribes it to a "wide-spread reaction against the whole dogmatic apprehension of Christianity."<sup>2</sup> The Baptists have retained their Calvinism, and

<sup>1</sup> Vol. I, p. 468.

<sup>2</sup> Prof. J. L. Diman, *North American Review*, January, 1876, p. 24.

yet, as a denomination, have made rapid strides. The Presbyterians boast of their "precise dogmatic system," and yet have vastly increased their numbers and their power. If we have made comparatively slow progress the explanation is to be found rather in such considerations as the following :—

(1.) Because, with a high-church assumption, we have theologically taken the ground that our churches are churches of Christ, and do not belong to a denomination.

(2.) Because we have practically failed to appreciate and commend our church polity.

(3.) Because, in our extreme catholicity and excessive generosity, we have spent our strength in building up other denominations.

The work which we have done outside of our own lines is a noble one ; yet we cannot but feel that a still nobler work would have been wrought had we imitated the priests of ancient Israel, and built over against our own house.

We would not speak disparagingly of what has been accomplished within our own lines. Of the 700 churches in our fellowship a century ago, 516 still remain on our list. To a just apprehension of our work we must include in our view the 325 churches and 76,000 church members which we have gathered on the foreign field, while even at home we have multiplied our churches five-fold.

II. The second point on which we will rest our foot is *the benevolent operations of the Congregationalists.*

In the latter part of the eighteenth century a few local societies were formed with particular reference to the Christianizing of the Indians. A "society for propagating the gospel in North America" originated on the other side of the water, and had commissioners in this country. As early as June, 1762, these commissioners sent Rev. Eli Forbes, of Brookfield, and Rev. Mr. Rice, afterward of Westminster, with Mr. Elisha Gunn, of Montague, as interpreter, to the Indians of the Susquehannah Valley, where, among the Tuscaroras, they "opened two schools, one for adults and another for children, gathered a church, and administered special ordinances to them."<sup>1</sup> Mr. Forbes on his return

<sup>1</sup> Sermon of Rev. Joseph I. Foot, Note w, p. 91, preached Nov. 27, 1828; reprint, 1843.



brought four Indian youths with him, whom he educated and sent back to instruct their nation.<sup>1</sup> "The Congregational Missionary Society in the counties of Berkshire, Mass., and Columbia, N. Y.," was founded in 1798; the Connecticut Missionary Society was organized the same year, and the Massachusetts Missionary Society in 1799. These societies had for their object the diffusion of "the knowledge of the gospel among the heathens, as well as other people in the remote parts of our country, where Christ is seldom or never preached."

The Hampshire Missionary Society was organized in 1802, and "The Massachusetts Society for promoting Christian Knowledge" in 1803. The latter was for "the benevolent purpose of promoting evangelical truth and piety: in the first place, by a charitable distribution of religious books among poor and pious Christians, and also among the inhabitants of new towns and plantations; and secondly, by supporting charity schools and pious missionaries in places where the means of religious instruction are sparingly enjoyed."

As early as January, 1803, the Brookfield Association contemplated the formation of a missionary society in Worcester County. In 1806 it was voted to attempt such an organization, and this action resulted in the formation of a Society at Lancaster, in the fall of 1807, called "The Missionary Society in the counties of Worcester and Middlesex." The control of this Society soon fell into the hands of unevangelical men, and this led the association which initiated it to withdraw from it their sympathy and support.

The Connecticut Bible Society was formed in May, and the Massachusetts Bible Society in July in the year 1809; the American Board was formed in 1810; and while all these movements in behalf of the heathen and the destitute in distant portions of our land were inaugurated and carried forward for a period of more than fifty years, it was not until 1818 that the "Domestic Missionary Society of Massachusetts Proper" was formed "to assist needy churches, parishes, and waste places" in the State, a work now familiarly known as Home Missions.

The decade from 1810 to 1820 was remarkable for the origin of great benevolent movements. The Howard Benevolent

<sup>1</sup> Peter Whitney's History of the County of Worcester, 1793, p. 75.

Society of Boston was formed in 1812; the American Tract Society, Boston, in 1814; the American Education Society and the Massachusetts Peace Society, in 1815; the American Bible Society, the Boston Female Jews Society, and the Boston Society for the Religious and Moral Instruction of the Poor, now known as the Boston City Missionary Society, in 1816; the American Colonization Society in 1817. The American Home Missionary Society was formed in 1826, and the two Missionary Societies in Massachusetts, viz. "The Massachusetts Missionary Society," formed in 1799, and "The Domestic Missionary Society of Massachusetts Proper," formed in 1818, were combined in 1827 as "The Massachusetts Missionary Society," which was changed to the Massachusetts Home Missionary Society in 1844.

The American Tract Society, New York, was organized in 1825, and the American Peace Society and the American Seamen's Friend Society in 1828.

From the Foreign Evangelical Association of 1837, changed to the Foreign Evangelical Society in 1839, the American Protestant Society of 1843 and the Christian Alliance formed in 1843, a new organization, under the name of the American and Foreign Christian Union, was formed in 1849.

The Society for the promotion of Collegiate and Theological Education at the West was formed in 1843; the American Congregational Union in 1853, and the Congregational Library Association, now known as The American Congregational Association, the same year.

It would be impossible to name in such an address as this all the minor organizations for benevolent work, or to give a detailed account of such societies as have been named. I shall restrict myself to a few general statements respecting what are now known as the six co-operative societies engaged in our denominational work.

(1.) The American Board, the oldest of the six, formed in 1810, was originated by Congregationalists, although the Presbyterian and the Dutch Reformed churches soon shared in its management. Upon the division of the Presbyterian Church in 1837, the old-school branch formed a separate organization for missionary work; and the Dutch Reformed

Churches withdrew from the American Board in 1857. When the two branches of the Presbyterian Church reunited in 1870, the new-school churches withdrew, leaving the American Board to the Congregationalists. The receipts of the Board have been \$15,500,000. It has established 48 missions, sustained 1,600 missionaries, gathered 325 churches, received 76,000 church members, given instruction to 400,000 pupils, and printed 1,420,000,000 pages for the promotion of its gigantic work in seeking the conversion of the heathen world.

(2.) The American Education Society, organized in 1815, and the Society for the Promotion of Collegiate and Theological Education at the West, organized in 1843, were united as the American College and Education Society in 1874. This Society, embracing both branches, has received about \$3,000,000, aided in preparing for the gospel ministry 6,300 young men, and helped to endow 22 colleges or theological seminaries, — a record of which any Society may well be proud.

(3.) The American Home Missionary Society was organized in 1826. The Presbyterians, the Associate Reformed, and the Dutch Reformed were associated with us in the formation and early management of this Society. The Associate Reformed and Dutch Reformed soon retired without formal action. The Presbyterians continued their co-operation until a portion of their churches commenced taking up contributions for planting Presbyterian churches "in advance of all others," thus diminishing their contributions to our common treasury, while still using our common treasury for the support of their poor churches. The exposure of this practice brought the subject of co-operation definitely to the consideration of the Presbyterians, and in 1861 they withdrew from the organization. The entire receipts of this Society have been over \$7,500,000 (\$7,621,071). Under its direction 31,486 years of ministerial service have been performed; the gospel has been preached in 43 States and Territories; its missionaries have organized 1,889 churches; and there have been added to the churches which have received its aid 265,297 souls.

(4.) The Congregational Publishing Society came into existence through a tortuous course. The Congregationalists, the Baptists, the Episcopalians, and the Methodists co-oper-

ated in the organization of the Massachusetts Sabbath School Union, May 24, 1825, auxiliary to the American Sunday School Union organized in Philadelphia the previous year. The Episcopalians and the Methodists soon withdrew from the Massachusetts Society, but the Baptists and the Congregationalists continued to work together until 1832. On the 30th of May of that year they made an amicable separation, and the Society was dissolved. The next day the Congregationalists formed the Massachusetts Sabbath School Society, which, for a time at least, co-operated with the American Sunday School Union. The American Doctrinal Tract Society was organized in 1829. Its name was changed in 1850 to The Doctrinal Tract and Book Society, and further changed in 1854 to The Congregational Board of Publication. This Society united with the Massachusetts Sabbath School Society in 1868, under the name of the Congregational Sabbath School and Publishing Society, and the present name, The Congregational Publishing Society, was assumed in 1870. The receipts of this Society for benevolent purposes, beginning with the Massachusetts Sabbath School Society in 1832, and not including what was given to the Doctrinal Tract Society under its various phases, previous to the union in 1868, have amounted to about \$150,000.

(5.) The American Missionary Association was formed Sept. 3, 1846. It soon combined in itself four elements or pre-existing organizations. (1.) The Amistad Committee, which had in charge the interests of the Amistad captives. (2.) The Union Missionary Society, organized in Hartford, Conn., and having an anti-slavery aim. (3.) A committee for West India Missions, formed in 1844, to sustain some missionaries from Oberlin, who had attempted a self-supporting mission; and (4.) The Western Evangelical Missionary Society, formed in 1843 by an association in Ohio to prosecute missionary operations among the Indians of the West. The association has devoted itself to both the foreign and the home field. It has had 9 missions abroad. It had at one time 29 stations and 70 foreign missionaries, 18 churches, with 1,500 members. It had also at one time 112 home missionaries, and 145 churches, with 5,223 members. It now devotes itself

chiefly to the three despised races in this land, — the Negroes, the Indians, and the Chinese. It has 56 churches at the South, with 3,601 members. It gives great prominence to the educational work among the freedmen. It has 7 chartered institutions of learning and numerous schools. Its entire receipts have exceeded four millions of dollars (\$4,148,832.53).

(6.) The American Congregational Union, the last of the six, was organized in 1853. It commenced at once gathering and publishing the statistics of the denomination, and now issues them annually in a form and with a completeness which invite comparison with those of any other denomination. The Union was the result of the Albany convention of 1852, and including the fund raised by that convention for church building and the forefathers' fund gathered in 1856, the receipts of the Union have been \$791,185.21; 931 churches have been aided in the erection of houses of worship; 959 houses have been builded or restored. The amount paid to the churches is \$633,091.70; the amount paid for parsonages, \$778.35; and the amount paid for pastors' libraries, \$3,201.83.

The entire receipts of these six denominational societies have been over \$31,000,000. It may be suggested that a portion of this money has been contributed by members of other denominations, and hence that these entire receipts cannot be reckoned as the work of Congregationalists. This is true; but on the other hand it is to be considered that what has been contributed outside of our denominational lines has come principally from Presbyterians, a large part of whom were of Congregational origin. Since we have given to Presbyterianism the men, it is a slight thing for us to be allowed the credit of what they have contributed through channels which are now in our hands. On the other hand we have contributed large sums to aid the Presbyterians; we gave thousands of dollars to furnish a library for Lane Seminary, and contributed \$10,000 at one time to build houses of worship for the Presbyterians in Missouri.

Again, I have made no note of the large sums which we have contributed to organizations which continue to be of a union character, such as the Bible Society, the Tract Society, the Seaman's Friend Society, and others too numerous to

name. So thoroughly have we entered into benevolent work in all its ramifications, that it is impossible to separate what we have done from what has been done by others, and establish a distinctive claim to it.

In a review of the benevolent work of the century in its relations to Congregationalism, we find some very remarkable things :—

*First.* The most of the great religious and benevolent movements of the age originated with us.

*Second.* After we commenced the organization of benevolent societies, for more than fifty years we never organized one under a Congregational name, or on a distinctively denominational basis. The American Congregational Union, organized in 1853, was the first denominational Society which we ever formed.

*Third.* We never withdrew from a union Society, except in the case of the American and Foreign Christian Union, and then only on the ground of its mal-administration.

*Fourth.* Of the six co-operative Congregational Societies which we now sustain, five were originally union societies, and were made denominational only by the withdrawal of other denominations from them. Four of them still retain an undenominational name. We are not schismatics. If we work by ourselves, it is because others have left us to work alone.

*Fifth.* We have a smaller number of denominational objects for which we make annual appeals to the churches than any other of the great evangelical denominations of Christians. While we have six, the Baptists have seven, the Methodists eight, the Presbyterians eight, and the Episcopalians nine.

*Sixth.* We are the only denomination which embraces union societies on the schedule on which we make our annual returns of benevolent contributions. The Methodists report what they contribute to the Bible Society. Other denominations have a column for miscellaneous charities ; but many of our State bodies still give prominence, or at least specific mention of contributions to union societies.

Other denominations have learned that they can work most efficiently within denominational lines. Hence, to do so is not necessarily schismatic, but only an adroit adaptation of means

to ends. We commend their efficiency, should we not emulate their skill?

But, waiving the question of modes and methods, we have, during the past century, accomplished a work in the planting of Christian institutions, in the extension of Christian influences, which we may review with satisfaction, and with gratitude to Him who is the Giver of faith and the Author, in us, of every benevolent purpose, and through whose gracious aid our efforts are crowned with success.

III. The third point of observation is, *the agency of Congregationalists in moral reforms.*

Of the various branches of reform I will notice but two, viz. temperance and anti-slavery. The evils of intemperance have not escaped notice from the days of Lot down to modern times. The first efforts at reform in this century were not very radical. A Society was organized at Moreau, New York, in 1808, the members of which pledged themselves not to drink "rum, gin, whiskey, wine, or any distilled spirits, or compositions of the same," except in cases of sickness, and "at public dinners." This was as accommodating as the pledge of a Society in Yale College, in 1840, which excluded the use of all drinks which had more than six per cent of alcohol in them, and was designed to allow the members to indulge in the festivities of the political campaign, in which "coon-skins and hard cider" bore so conspicuous a part. The Rev. Thomas Snell, of North Brookfield, Mass., preached a foreign missionary sermon, in 1812, in which he suggested that his people should drink less liquor, and from what they thus saved make a contribution to the missionary cause, and he accompanied the suggestion with the agreement to save from his own liquor bill the next year the sum of three dollars. He afterwards became a stanch temperance man. The Massachusetts Society for the suppression of intemperance was organized in Boston in 1813. It was a temperance, but not a total abstinence society. Dr. Lyman Beecher preached his famous six sermons on temperance in the winter of 1825-'26. Rev. Dr. Hewitt, of Bridgeport, Conn., early appeared as a temperance advocate. Rev. Dr. Justin Edwards, of this seminary, will be remembered for his prominence in the temperance cause. In



1825 he united with Rev. Dr. Woods, and fourteen others, in forming in Boston "The American Society for the Promotion of Temperance." In the following year "The American Temperance Union" was organized in the same city, — where else could a temperance movement be expected to originate? I cannot dwell longer on this theme, having said enough already to indicate the relation of the Congregationalists to the inauguration of this great moral enterprise.

On the subject of slavery a fuller treatment seems necessary. It was in 1776, just a hundred years ago, that Rev. Samuel Hopkins published his *Dialogue showing it to be the Duty and Interest of the American States to Emancipate all their African Slaves*. Societies were organized in several of the States from 1775 to the close of the eighteenth century, having for their object the gradual abolition of slavery, which exerted a strong influence in securing the extinction of slavery in several of the Northern States. The friends of liberty made a stout resistance to the admission of Missouri, as a slave State, in 1819 and 1820. In the article on "Slavery" in the *American Cyclopædia*, now in course of publication, it is stated that "the Missouri conflict was followed by a period of profound repose in regard to the whole subject. The publication, by Benjamin Lundy, a Quaker, of a small journal at Baltimore, entitled *Genius of Universal Emancipation*, was almost the only visible sign of opposition to slavery until William Lloyd Garrison established *The Liberator*, in Boston, Jan. 1, 1831." This statement accords with what is now a somewhat general impression, but it is not altogether truthful. When the *Liberator* was started the Colonization Society had been in existence fourteen years, and quite extensively an anti-slavery sentiment had been developed in the direction of its plans and purposes. In the first volume of the *Liberator* (p. 121) we find the following declaration: "In 1826 the synod of Ohio held animated discussion on a question which had been referred to the General Assembly of the Presbyterian Church, viz. 'Is the holding of slaves man-stealing?' — in the affirmative of which a large majority concurred." Here, on the authority of Mr. Garrison's own organ, a large majority of a quite numerous body of clergymen took the most thorough anti-slavery ground more than four years before his *Liberator* had being.

I have no disposition to deduct one iota from the credit due Mr. Garrison as an anti-slavery agitator. He was among the first to plant himself publicly on the theory of immediate emancipation, and at once he became conspicuous. As a debater he had remarkable powers, and his editorials were arousing; in the battle-cry of freedom, distinct and prominent were his bugle-blasts.

The Massachusetts Anti-Slavery Society was formed in Boston, Jan. 1, 1832, and the American Anti-Slavery Society was formed in Philadelphia, Dec. 4, 1833. In less than five years the American Anti-Slavery Society had 1,350 auxiliary societies, embracing State societies in every free State in the Union except Indiana and New Jersey, and its total receipts reached \$125,000.

Notwithstanding this rapid progress Mr. Garrison became impatient, and struck for reforms more radical in their character. As early as July 4, 1837, in an address delivered at Providence, he declared that he "stood forth in the spirit of prophecy to proclaim in the ears of the people that our doom *as a nation* is sealed." He added, "If history be not wholly fabulous, if revelation be not a forgery, if God be not faithless in the execution of His threatenings, the doom is certain and the interpretation thereof sure. The overthrow of the American confederacy is in the womb of events." He continued, "The corruptions of the *Church*, so called, are obviously more deep and incurable than those of the *State*; and therefore the *Church*, in spite of every precaution and safeguard, is first to be dashed in pieces."<sup>1</sup>

Soon it became evident that Mr. Garrison and a few of his compeers were bent on new reforms, viz. "Woman's Rights," "No Government," "Anti-Church," "Anti-Ministry," and "Anti-Sabbath." As these "other reforms, standing alone or on their own merits, could not get a hearing, or make any general lodgment in the public mind,"<sup>2</sup> Mr. Garrison and his sympathizers devised the plan of "sifting them in" upon the anti-slavery reform.

Rev. Amos A. Phelps, having a keener intellect, a more

<sup>1</sup> The true History of the late Division in the Anti-Slavery Societies, 1841, p. 8.

<sup>2</sup> Ibid. p. 15.

invincible power in logic than any other man who ever devoted himself to the cause of the slave, to whom, in my view, the anti-slavery cause in our land is under greater obligations than to any man living, or almost any other man among the honored dead, was the most prominent in discovering and exposing this plot. In this Mr. Phelps was sustained by others. Mr. Elizur Wright, Jr., now so well known in financial circles, wrote to Rev. Mr. Phelps, Oct. 26, 1837, "I have just received a letter from Garrison which confirms my fears that he has finished his course *for the slave*. At any rate, *his* plan of rescuing the slave by the destruction of human laws is fatally conflictive with ours. Only one of them can lead to any good result."<sup>1</sup>

The anti-slavery movement at the start favored the use of the elective franchise in behalf of the slave; but in 1838 the Massachusetts Anti-Slavery Society, under the lead of Mr. Garrison, "was made to abandon its own original doctrines on the subject of political action, and become subservient to the promotion of the dogmas of non-governmentism."<sup>2</sup>

This led to a division in the anti-slavery ranks. The Massachusetts Abolition Society, under the lead of Mr. Phelps and his associates, was formed in 1839, and became auxiliary, not to the old American, but to the new American and Foreign Anti-Slavery Society.

From this time on, the Garrison party diminished in numbers and in influence; and the anti-slavery cause was carried forward, not under Mr. Garrison's lead,—not prominently through his aid,—for in large measure he was a hinderance rather than a help. He was wonderful for his power of vituperation, and his philippics continued to serve medicinally as an irritant; but he prejudiced the minds of religious men against the anti-slavery cause, while, *the political movement, which ultimately proved the successful one*, ever after 1838 met with his opposition.

It is a remarkable fact that Mr. Garrison has produced no standard work on this subject. The *American Cyclopædia*, enumerating thirty-seven important volumes on slavery, includes in the catalogue nothing from his pen.

<sup>1</sup> The true History of the late Division in the Anti-Slavery Societies, p. 12.

<sup>2</sup> Ibid. p. 26.

If any one still claims that the Garrisonians were among the most efficient anti-slavery workers, so far as Congregationalism is concerned be it remembered that the leading Garrisonians, Henry C. Wright, Parker Pillsbury, and Stephen S. Foster, imbibed their anti-slavery sentiments, but not their fanaticism, from Congregational sources, for they were originally Congregational ministers, or candidates for that office.

The only two men who were reckoned as martyrs in the anti-slavery cause, Lovejoy and Torrey, were Congregational ministers.

The representation is sometimes made that ministers were particularly backward in the anti-slavery reform.

Mr. Oliver Johnson, in 1837, declared "The anti-slavery car has rolled forward thus far, not only without the aid, but against the combined influence of the ministers and churches of the country."<sup>1</sup> Now, what are the facts in the case? I freely acknowledge that the church did not do its whole duty. In our own denomination, the prominent ministers, particularly, seemed to be unduly subject to commercial influences. Still, the true picture, although it has dark shades, is luminous and attractive.

Mr. Phelps made an investigation on this subject, and found that while, taking the country together, there was, on an average, one minister to five hundred people, in the *early* anti-slavery conventions of those who signed the call for the conventions *more than one third were ministers*, and of the delegates present, *more than one fifth* were ministers. Thus, in the *unpopular* days of this reform, the ministers, while one to five hundred in the ratio of population, were among prominent anti-slavery men one to five. In 1837 there were, in Massachusetts, 19,206 members of anti-slavery societies, or one in thirty-six of the people. There were, at that time, seven hundred and ninety-two ministers in the State, of all denominations, and *nearly one half* of them were members of anti-slavery societies. Of the fifty-six agents employed by the American Anti-Slavery Society prior to 1837, forty-three were ministers. As a class, the ministers were not behind the people, but they were leaders in this cause.

<sup>1</sup> *Liberator*, Oct. 13, 1837.

Calvin Cotton, who, if I mistake not, sometimes used the signature of "Junius," in a political tract, testified, "Nearly all the political abolitionists, and with scarcely an exception all the abolition preachers, lecturers, and missionaries are religious men. Religion, everywhere, is the high and holy sanction relied upon to enforce the doctrine."

The representation is sometimes made that the evangelical ministers were more backward in this reform, in its early days, than the so-called unevangelical; but this too is erroneous.

In 1837, of the Orthodox Congregational ministry in Massachusetts more *than one third* were members of anti-slavery societies, while of the Unitarian ministers there was only *one in eight*. The Anti-Slavery Society in Amherst College in 1834 had 76 members, of whom 70 were professors of religion; 30 of them had consecrated themselves to the foreign missionary work, and 20 to home missionary service at the West.

In 1834 the trustees of Lane Seminary prohibited the open discussion of slavery by the students, and four fifths of the students withdrew from the institution. A number of them became at once anti-slavery lecturers. Theodore D. Weld, Henry B. Stanton, and Ichabod Codding went from State to State, defending the rights of the slave. While Mr. Weld was holding a series of meetings in Steubenville, Ohio, he noticed a young lawyer in his audience, evening after evening, taking notes. At the close of his last lecture the young man came forward and introduced himself, remarking, "I came here resolved to answer you, and have taken notes of every lecture, but you have converted me." That young lawyer was Edwin M. Stanton, and thus God raised up for Mr. Lincoln's administration a fit Secretary of War. The breaking up of the classes in Lane Seminary led to the organization of a theological department at Oberlin, and in this great Christian reform Oberlin took an early and prominent part. Mr. Finney refused to become president of the college unless colored students were allowed to enjoy its privileges. The Hon. Salmon P. Chase was wont to ascribe his elevation to the United States Senate to the influence of Oberlin.

In the recent national conflict, which was, in fact, a conflict between liberty and slavery, while the Episcopal Church, with

honorable exceptions, gave but feeble support to the government, as was true in the Revolutionary struggle, the Congregational ministry and churches were almost without exception patriotic. The late Gov. Washburn, of Vermont, whose official duty during the war was to secure recruits for the army and organize the military forces of the State, testified, a little before his death, that he found the churches all over the State rallying-points of patriotism, and the ministers his most efficient helpers.

Just after the close of the war a minister in Michigan testified that there was not a pastor, acting pastor, or supply of any Congregational church in the State who was not during the war a zealous patriot. One of the Iowa band, as the first missionaries to that State were called, after having been in Iowa twenty-five years, and having become extensively acquainted with the people, declared that he did not know of a member of a Congregational church in the State who was not during the war a supporter of the administration. In ten great States of the interior one fourth of all the adult male members of the Congregational churches enlisted as soldiers in the army.<sup>1</sup>

In this centennial year, while we bless God that we have lived to see our land an asylum for the oppressed and the home of the free, we may rejoice that our churches and our ministry have been among the most conspicuous in hastening the triumph of the right, in ushering in the Jubilee.

IV. One point remains to be touched,—*the Theological Crises through which the Congregationalists have passed.*

There is no other denomination in our land which has given such prominence to intellectual training and to doctrinal truth. In the early history of Connecticut a law was passed providing that no man should be entitled to recognition as a clergyman "who was not a graduate of Yale or Harvard, or of some foreign university."

The Congregationalists founded a college fifty-five years before any other denomination in our land, and they were the first to establish a theological seminary. Of the Apostle Paul it is said that he "spake boldly . . . disputing and persuading the things concerning the kingdom of God": we have shown ourselves his worthy successors by doing our full share

<sup>1</sup> The Home Missionary, Vol. 39, p. 4.

in "disputing and persuading." The doctrinal crises through which we have passed have been attended with incidental evils, but on the whole they have resulted in great good ; they have given definiteness and distinctness to our views.

(1.) Our controversy with the Unitarians served to fix the limitations of our thought as to the Divine nature. We are now careful to state that we do not use the word "Person" in its relation to the Trinity in its ordinary sense, but rather in a technical sense, — not as synonymous with being, but rather to indicate a distinction which the Scriptures reveal but which they do not analytically explain. We avoid the use of language which would suggest a belief in three Gods, or expose us to the charge of believing that one is three and three are one. While rejecting the Sabellian idea of a modal Trinity, a Trinity of mere manifestation, inadequate to explain the representations of Scripture, we accept the triune nature of the Godhead as a revealed fact, without attempting to decide whether the Trinity pertains to the substance or only to the attributes of the infinite Being whom we worship as the Father, the Son, and the Holy Ghost. Careful lest we seem to know too much, we accept the scriptural teachings as a matter of faith.

There has been one prolonged controversy, commencing with Edwards in the middle of the last century, and ending a century later with the accepted distinction between "The Theology of the Intellect and the Theology of the Feelings." At its varied phases we can give a glance only.

(2.) Edwards, in his *Treatise on the Will*, established us in the faith that there is a Divine government which plans and controls all events, securing in the realm of moral beings the *certainty* of results without natural necessity, — a certainty not inconsistent with freedom. He, as a theologian, discriminated between general justice and retributive justice, showing how the former may be sustained while the latter is waived.

(3.) Samuel Hopkins, born about a score of years later, developed the idea of responsibility as pertaining to character, rather than to our nature in the strict sense of the word. Then followed two men of opposite extremes, — Burton and Emmons, — each having his disciples.



(4.) Asa Burton, as leader in the advocacy of the "Taste Scheme," made his theology accord with the poetry of Watts:—

"So, on a tree divinely fair,  
Grew the forbidden food;  
Our mother took the poison there,  
And tainted all her blood."

(5.) Nathaniel Emmons, denying not only the moral character of passive states, but also the permanency of any individual choice, sought to limit our responsibility to a succession of exercises.

(6.) Dr. Taylor and Dr. Tyler assumed antagonistic positions, and the old-school and new-school war was waged with vigor.

The result of these contests is that a man is now recognized as Orthodox,—

(1.) Whether he believes that God so foreordains all events that they *cannot* be otherwise, or simply that He so foreordains them that they *will* not be otherwise.

(2.) Whether he believes that all virtue can be resolved into benevolence, or that there are virtues which cannot be resolved into this generic love of sentient being.

(3.) Whether he believes that we sinned *in* Adam's sin, or only in consequence of it.

(4.) Whether he believes that we have by nature a sinful tendency, or simply that we have a tendency to sin.

(5.) Whether he believes that we are responsible for affections lying back of the will, or simply for that complex moral act known as a choice.

(6.) Whether he believes in a moral state which determines our choices, or in a predominant choice which determines our moral state, or even in a succession of choices, the essential uniformity of which gives fixedness to our moral character.

(7.) Whether he believes that our moral character is congenital, or that it begins at some indefinite period as soon as a moral choice is possible.

(8.) Whether he believes that regeneration, as wrought by the Holy Spirit, is a change in the moral nature or only in the moral character, or, in supposable cases of infants, a change

in the balance of susceptibilities securing the development of a right moral character.

(9.) Whether he believes that in the atonement, Christ suffered the literal penalty of the violated law, or merely that by His sufferings and death He so honored the law, as to open the way for the forgiveness of sin.

(10.) Whether he believes that Christ's righteousness is literally imputed to the redeemed, or that on the ground of His atonement they are treated as righteous.

(11.) Whether he believes that without the Holy Spirit man cannot come to Christ, or that he can but will not.

(12.) Whether he believes that sin is the necessary means of the greatest good, or merely that it is incidental to that moral system which is the necessary means of the greatest good.

These are philosophical differences in respect to which, as the result of our controversies, we have gained the largest liberty. With these philosophical differences, the oneness of our faith remains. We believe in a Divine Governor, revealed as a Triune Being; that He controls all events, and that He sustains His law by infinite sanctions.

We believe that man, while possessed of amiable natural virtues, is yet by nature entirely sinful, and as such is exposed to the penalty of the Divine law.

We believe that through the vicarious sufferings and death of Christ, man has the offer of pardon, and that the Holy Spirit is sent into the world to renew and sanctify the soul; that, if man resists the Spirit and rejects the Saviour, he seals his own doom, and if he yields and believes, he makes his eternal salvation sure.

Call these doctrines Calvinistic, Edwardean, Scriptural, or what you please, they are the doctrines of our denomination, and they are in some respects distinctive.

The representation has been repeatedly made that the National Council at Oberlin modified our doctrinal position as a denomination, and put us on a simply evangelical basis.

The absurdity of this representation is seen in the fact that the National Council has no authority whatsoever respecting the doctrinal position of our churches. The doctrinal basis of

the denomination is decided by the creeds of our local churches. The churches never authorized their delegates to the Council to modify in any way their doctrinal position, or even to define it. The Council was organized for Christian work, and not for the control of our dogmatic faith. We are told that the Council received into its membership a Kentucky church which was avowedly formed on an undenominational basis. This is true, but what does it prove? Simply that the Council was willing to have such a church unite with it in Christian work. It was an exceptional case. It is ridiculous to suppose that by the simple admission of a representation of that church, the Council reduced the doctrinal standard of all our churches to the level of that church. The apostle exhorts, "Him that is weak in the faith, receive ye"; but we are not to suppose that he intended in this, that the church should become weak in the faith, or that he imagined that by heeding his exhortation the church would reduce its standard of faith to that of the weak brother whom it received.

It is doubtless true that the feeble church in Kentucky, which was represented by a brother who had heroically defended the rights of the slave in the midst of persecution and of peril, had nothing in its creed above the level of Arminianism, but it is preposterous to hold that by the simple recognition of him as a Christian worker, and allowing him to unite with the body, the Council, as "at one fell swoop," reduced three thousand Congregational churches to the position of Independent Methodists; and yet there are churches being organized at the West on this low standard, on the ground that that Council fixed the denominational basis at that level! It is time that this matter were better understood. As a denomination, we believe in a God, the security of whose government is not a merely incidental result of His foreknowledge,—A God whose purposes are as far-reaching as the events in His realm.

From all the doctrinal contests through which we have passed we have come out with a liberalized faith, but with the faith of the fathers still, the faith once delivered to the saints. It is not the minimum of truth which is essential to salvation, but that glorious system of truths, which, in its consistency and coherence, is as resplendent as the great white throne.

As we survey our position at the close of the century, we find some things which still need to be settled, or which, at least, need a still further process of induration. I refer to two points, the one having reference to doctrine and the other to polity.

1. The doctrinal point involves two questions:—

*First.* Shall we continue to exclude from our communion those who do not embrace the so-called evangelical doctrines?

*Second.* Shall we receive only as exceptional cases those who do not accept the characteristic creeds of our churches?

2. The point as to polity respects the rights and responsibilities of the churches as to persons to whom, under the laws of fellowship, they have given ministerial standing.

If we do not continue to exclude from our communion those who do not embrace the so-called evangelical doctrines, if we lower our standard and receive into our communion those who do not accept the scriptural doctrine of the endless punishment of the wicked, what will be the effect on the convictions of men as to the evil of sin and the sanctions of law? If we view with favor a poetic and a mystical theory of the atonement, reducing it to a moral influence upon man, we leave the throne without support and the lost soul without a ransom.

If we take from our creeds what is characteristic of us as a denomination, or receive into our churches as a rule, and not exceptionally, those who do not believe what is characteristic of us, what have we as a rallying-point? Do you say "We will rally around the Cross"? Are we so bigoted as not to think that others do the same? Does any one say "Let us rally around our Congregationalism"? I fear that, if asked, What is Congregationalism? such men would leave us a very small point to rally around! If our Congregational churches are to have vitality, permanency, and power, we must have a characteristic doctrinal basis as well as a polity. Other denominations have their rallying-points, distinct and conspicuous. If we have none, these denominations will draw to themselves those who can work together with harmony and enthusiasm, and leave for us only such materials as David had in the cave of Adullam. Does any one say "Let us take a broad platform and stand forth as the Church of Christ, and ultimately

the sects will all come to our standard"? We can only say on that theory, judging from present developments, the millennium is not very near.

As to the remaining point: If we give the right hand to a minister can we ever take it back? It hath been said that we can, by withdrawing our hand from the church which sustains him. That mode of operation was devised when there were no ministers except pastors of churches, and a man's ministerial standing depended upon his pastorate. Now more than half of our ministers are not pastors, and the majority of our ordinations are ordinations of evangelists; now a minister's standing does not depend upon his pastorate. Has Congregationalism any power of adaptation to the new circumstances? Must we continue to use our father's ox-team while all the rest of the world are whistling by? Thank God, not so long as Andover is in the ascendant!

From "Zion's hill" we have looked back and looked around. In the retrospect we see abundant cause for thanksgiving. From our present position we can gather hope as to the future. As a denomination, we are possessed of the missionary spirit; we are identified with liberty, morality, and progress; we cherish intellectual culture, doctrinal truth, and practical godliness; and though our sky be not cloudless we are cheered by the remembrance of the words of Robert Hall, "The vapors which gather round the rising sun and follow it in its course seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints and with a softened effulgence the luminary which they cannot hide."

C. C.

## DAVID BACON.

[Continued from page 417, and concluded.]

THE meeting of the trustees, by customary adjournment from their annual meeting in September, was at the house of Dr. Strong, Jan. 9, 1805, at ten o'clock, A. M. From the record we learn that "the Rev. David Bacon appeared before the Board, and gave a general statement of his late mission to the Indians, and of the expenses attending the same." Evidently the "general statement" was drawn out into particulars and occupied the day, for nothing more appears on the record, save the adjournment "to to-morrow morning, nine o'clock." The next day's record opens thus:—

"THURSDAY, Jan. 10.

"Met according to adjournment.

"*Voted*, That the payment, by the Committee of Accounts, of two orders drawn on them by the Rev. David Bacon, at Detroit, the one for \$110 and the other for \$50, be and the same is hereby sanctioned by the Board as having been proper under existing circumstances.

"*Voted*, That the sum of \$700 be granted to the Rev. David Bacon, which, with the sum of about \$250 laid out by him in stock and farming tools at Michilimackinac, heretofore advanced for his support, is in full for his services as missionary to the Indians, which sum of \$700 shall be paid to his future order or orders on the Society."

These votes might have been accepted as a sufficient vindication of the missionary. But the business was not yet concluded. Mr. Bacon had been recalled, and virtually dismissed from the service, in terms which had been understood by him and by others as implying censure. Should he be honorably reinstated? He was the bearer of a letter addressed to the trustees by David Hudson, Esq., the founder of the town which bears his name. Mr. Hudson, in behalf of the people there, certified for Mr. Bacon that having become acquainted with him, and "having enjoyed the ministration of the Word since his coming among [them] from his lips," they had "an ardent desire to live under his preaching." In the newness of their settlement, they were "hardly able to do anything to support the ministry," yet "with much unanimity" they had subscribed an amount nearly equal to half the pay of a missionary,<sup>1</sup> and

<sup>1</sup> The Society paid its missionaries \$6 a week. Hudson people had subscribed \$136.

expected to subscribe more, for the purpose of employing him in that settlement half the time, "provided he could any way be employed and supported the other half." As Mr. Badger had an ample field in the northeastern part of the county, and Mr. Robbins in the southeastern, so they desired "that the labors of Mr. Bacon might be continued in the western part." "I hope," said Mr. Hudson, "that your Honorable Board will so far co-operate with us as to continue Mr. Bacon for the one half of the time in your service, as we are unable for the present to support him wholly."

In view of that appeal, and of the letter from Messrs. Badger and Robbins expressive of earnest desire for Mr. Bacon's return to New Connecticut, the trustees could not well hesitate. The proposed arrangement was consented to by the Board, and the way was open for the missionary to go back with a cheerful heart to his family and to his ministry in the woods.

Mr. Bacon had said to his wife, in his letter of Dec. 29, "I mean to set out for home as soon after the meeting of the Board as possible." Cheerfully anticipating the result of the meeting, he had "pretty much determined not to go back on foot." He was "impatient to set out," and having mentioned his sleepless hours at night, he added, "If I could know that my dear wife and the dear little ones are alive and well, perhaps I should fall to sleep much sooner." He left Hartford, Jan. 17, and arrived at Hudson, March 5, having performed some missionary service on the way.

He immediately began his *quasi* pastoral work in Hudson, occupying with his family a little hut of which I have a dim remembrance, and which I think had been built for some other use. His letters to the Society describe his missionary circuits, of which I give some specimens to show how such work was done in those days. In his first excursion, of one week only, he visited Warren, preaching there on the Sabbath, and at Nelson, Mantua, and Aurora on other days. The second was occasioned by a call from Austinburg, where his assistance was desired in the adjustment of a church difficulty. Leaving home on Friday, he preached in Cleveland on the Sabbath, and from Austinburg (to fulfil an engagement which Mr. Badger had made but was unable to meet) he went, accompa-



nied by several members of the Austinburg church, to Greenfield, Pa., that he might assist Mr. Patterson in a sacramental four-days' meeting of the Pennsylvania or Scotch-Irish sort. There he preached Saturday, Sunday, and Monday. Turning homeward, he preached at Conneaut on Friday, and again on the Sabbath, having meanwhile preached on Saturday, at a place ten miles eastward, in Pennsylvania. For that Sabbath service at Conneaut, he was "poorly able, having been almost sick with a cold and violent cough for more than a week"; yet he proceeded to Austinburg the next day, and then, on Tuesday, he and Mr. Robbins attended a church meeting which had been called "to attend to the complaints of four discontented members." On Thursday he preached at Morgan. On Saturday, according to a previous arrangement, Mr. Patterson, accompanied by several of his church members, came to assist him and the Austinburg church in a sacramental celebration, like that in which he had been assisted two weeks before. In the services which followed, and which were attended by "a large number of communicants" and "a very numerous congregation," Mr. Bacon preached once on the Sabbath, again on Monday; and his report was, "It appeared to me that there was more of the power of religion in that church than in any other that I had ever been acquainted with." Going homeward, he kept Sabbath at Cleveland, and preached, as before, at the line between that town and Euclid, to a congregation convened from both places. The next day he arrived at Hudson.

Thus dividing the time between his parochial charge and his missionary circuits, he became thoroughly acquainted with the wants and with the possibilities and prospects of those new settlements. Less than a year's experience convinced him that more could be done for the establishment of Christian institutions, and for the moral and religious welfare of the Reserve as a whole, by one conspicuous example of a well-organized and well-Christianized township, with all the best arrangements and appliances of New England civilization, than by many years of desultory effort in itinerant preaching. The idea was not wholly new. Four years earlier Mr. Badger's journal contains a record of his attending a consultation at

Rootstown "on the subject of forming a settlement in some place so compact as to have schools and meetings."

There must have been in many minds a longing, more or less distinct, after the old Puritan way of colonizing. Doubtless the matter had been talked of between Mr. Badger and his two fellow-missionaries. Mr. Bacon was a man more likely than the others to seize upon such an idea, to brood upon it in his thoughts, to shape it into a definite scheme, to picture to himself in strong colors the good that might be done by making that Utopia a reality. While residing at Hudson, he had the opportunity of observing what effect had already been produced upon the character of that town by a few of its earliest settlers from Litchfield County, and especially by the strong-minded and great-hearted old Puritan whose name it perpetuates. He would naturally form in his thoughts the idea of what Hudson might have been in 1805, if in 1800 the ground had been occupied by a religious colony strong enough and compact enough to maintain schools and public worship, with a stated ministry of the Word, as Hartford, Wethersfield, and Windsor did in 1636. Being near what was then the western limit of the progress of settlement in that region, he looked about him for a vacant township in which such an attempt might be made. Ten miles south from the centre of Hudson was the centre of such a township, "No. 2 in the tenth Range." His prophetic mind saw the exquisite capabilities of that five-miles square, its fertile soil, its salubrious air, its beautifully undulating surface, its pure and abundant water, its streams singing in the grand old woods, and rich with power for the service of man. He saw that the proprietorship of it was chiefly in the hands of men who, as his trusting and hopeful nature led him to believe, would enter into his views, and would even be willing to sacrifice something of their possible gains (if need should be) for so great a scheme of public usefulness as that with which his mind was laboring.

Having determined to make the attempt, he relinquished his prior engagements for the new enterprise. Leaving Hudson with his family, Nov. 7, he passed two weeks at Canfield, preaching and performing other missionary work, his last in the service of the Society, and at the same time fin-

ishing such preparation as he could make for the journey which he contemplated. From that place, he set out, Nov. 21, for Connecticut, with his wife and two children, in a wagon which was returning by way of Pittsburg and across the Alleghanies, and which his ingenuity and dexterity as a mechanic had made in some sort comfortable. Thus ends the story of his missionary life. It has been narrated somewhat in detail, because of its relation to the general history of American missions, home and foreign. What remains of the labor and the sorrow through which he entered into rest may perhaps be told more briefly.

Through the ensuing winter he was busy in making arrangements for his new enterprise. The trustees, at their January meeting, soon after his arrival at Hartford, renewed his appointment, but he did not continue in their service. He succeeded in making a contract with the proprietors of the selected township, and in forming such arrangements for the purchase and sale of the lands as seemed to him safe and sufficient. He went through various parts of Connecticut to make his plan known, and to procure the migration of the right sort of settlers. In the summer of 1806 he returned to the Reserve, and again established his temporary home at Hudson till he should remove to the place where he expected to live and die.

A survey of the township, with the laying out of the ground plan for its settlement, was commenced in November, 1806. With what forethought that was done the inhabitants of the town to-day, and all who are acquainted with it, are witnesses. The laying out of a town before its settlement is a matter of no slight importance to the successive generations of those who are afterwards to dwell there. A township measured off into quarter-sections, divided among a few landholders, broken into scattered settlements, and with no roads but such as lead to a convenient market for its produce, can hardly grow into a town. Its population of isolated families, having no acknowledged centre, does not readily become a community with a vital organization and with united interests and sympathies. The unity of a town as a body politic depends very much on the fixing of a centre to which every neighborhood and every homestead shall be obviously related. In no rural town that I have ever

seen is that necessity so well provided for as in Tallmadge.<sup>1</sup> No observing stranger can pass through the town and not see that it was planned by a sagacious and foreseeing mind. Villages and cities have often been delineated on paper before the first house was built, and sometimes the aspirations of the projector have been realized ; but I know not where else the same sort of forethought has been expended in marking out beforehand the highways that were to bind together in ties of mutual dependence and intercourse the scattered dwellings of an agricultural township. Public spirit, local pride, friendly intercourse, general culture and good taste, and a certain moral and religious steadfastness, are among the characteristics by which Tallmadge is almost proverbially distinguished throughout the Western Reserve. Much of that character may be referred to the forethought of the man whom its traditions honor as its founder. The meeting-house at the geographical centre, with the parsonage, the physicians' houses, the academy, the country inn, and the mechanics' shops and dwellings around the neighborhood, school-houses at the corners made by the intersection of the parallel roads with the diagonals, the attraction drawing all households, on the Sabbath, towards the central place of worship where all the highways meet, the gentle pressure of the bond of neighborhood, binding every family to every other, -- all this was in the mind of the projector when he drew the plan, and was often on his lips while he was toiling to achieve the reality.

It was fit that he who had planned the settlement, and who had identified with it all his hopes of usefulness for the remainder of his life and all his hopes of a competence for his family, should be the first settler in the township. He did not wait for hardier adventurers to encounter the first hardships and to break the loneliness of the woods. Selecting a temporary location near an old Indian trail, a few rods from the southern boundary of the township, he built the first lone cabin, and there he placed his family. I well remember the pleasant day in July, 1807, when that family made its removal from the centre of Hudson to a new log-house in a township

<sup>1</sup> The town was so named by the early settlers from Col. Benjamin Tallmadge, of Litchfield, Conn., the most distinguished among the original proprietors.

that had no name and no other human habitation. The father and mother — poor in this world's goods, but rich in faith and in the treasure of God's promises, rich in their well-tryed mutual affection, rich in their expectation of usefulness and of the comfort and competence which they hoped to achieve by their enterprise, rich in the parental joy with which they looked upon the three little ones that were carried in their arms or nestled among their scanty household goods in the slow-moving wagon — were familiar with whatever there is in hardship and peril, or in disappointment, to try the courage of the noblest manhood or the immortal strength of a true woman's love. The little ones were natives of the wilderness, — the youngest, a delicate nursling of six months, the others born in a remoter and more savage West. These five, with a hired man, were the family. I remember the setting out, the halt before the door of an aged friend to say farewell, the fording of the Cuyahoga, the day's journey of somewhat less than thirteen miles along a road that had been cut (not made) through the dense forest, the little cleared spot where the journey ended, the new log-house, with what seemed to me a stately hill behind it, and with a limpid rivulet winding near the door. That night, when the first family worship was offered in that cabin, the prayer of the two worshippers for themselves and their children, and for the work which they had that day begun, was like the prayer that went up of old from the deck of the *Mayflower* or from beneath the wintry sky of Plymouth.

One month later a German family came within the limits of the town; but it was not till the next February that a second family came, a New England family, whose mother-tongue was English. Well do I remember the solitude of that first winter, and how beautiful the change was when spring at last began to hang its garlands on the trees.

The next thing in carrying out the plan to which Mr. Bacon had devoted himself was to bring in, from whatever quarter, such families as would enter into his views and would co-operate with him for the early and permanent establishment of Christian order. It was at the expense of many a slow and weary journey to older settlements that he succeeded in bringing together the families who, in the spring and summer of 1808, began to

call the new town their home. His repeated absences from home are fresh in my memory, and so is the joy with which we greeted the arrival of one family after another coming to relieve our loneliness; nor least among the memories of that time is the remembrance of my mother's fear when left alone with her three little children. She had not ceased to fear the Indians, and sometimes a straggling savage, or a little company of them, came by our door on the old Portage path, calling, perhaps to try our hospitality, and with signs or broken English phrases asking for whiskey. She could not feel that to "pull in the latch-string" was a sufficient exclusion of such visitors; and in my mind's eye I seem now to see her frail form tugging at a heavy chest with which to barricade the door before she dared to sleep. It was, indeed, a relief and joy to feel at last that we had neighbors, and that our town was beginning to be inhabited. At the end of the second year from the commencement of the survey, there were, perhaps, twelve families, and the town had received its name, "Tallmadge."

Slowly the settlement of the town proceeded from 1807 to 1810, — too slowly for the hopes, far too slowly for the personal interest and pecuniary responsibilities of the founder. During those three years emigration from Connecticut to the Reserve was almost at a stand. The crimes of the first Bonaparte, who was then ravaging Europe, had their effect even in that Western wilderness, bringing disappointment and unexpected poverty into the homes of the pioneer settlers. The embargo and other non-intercourse measures by which the administration of President Jefferson, whether wisely or wickedly, annihilated for a time the foreign commerce that was so rapidly enriching our country, produced a universal stagnation of business. Property could no longer be converted into money. Men in Connecticut who might have emigrated could not sell their farms, and were compelled to wait for better times. What money came into the Reserve in the early days was brought on the current of emigration; and the little that came was continually returning, in payment for lands as well as for those articles of necessity which the wilderness could not yield. There was little buying and selling but by barter. Inevitably,

under the pressure of such times, the founder of Tallmadge became embarrassed in his relations to the proprietors in Connecticut. The strict fulfilment of his contract with them became impossible for a twofold reason: first, because the land which he had contracted to purchase could not be sold, and, secondly, because there was no money wherewith to make payment for what little had been sold. It will be seen at a glance what anxieties, what fears, what depressing thoughts were crowding upon him year by year.

In January, 1809, a year and a half from the date of his removal into the township, he assisted in the gathering of "the church of Christ in Tallmadge." On that day, and through I know not how many following months, it was "the church in his house." That earliest log cabin had been, from the first Sabbath on which two or three families could come together, the place of united worship, and under that roof (most fitly) the solemnities connected with the gathering of a church and with the first administration of Baptism and the Lord's Supper were performed.<sup>1</sup> In the report made to the Connecticut Society by one of its missionaries, who had a leading part in the services, there was a prophetic word which did not fail: "This society promises soon to be the best on the Reserve." That church holds fast its Congregational self-government among the churches of "The Reserve," and is distinguished by the efficiency of its salutary influence on the surrounding community.

The year 1810 brought some encouragement, for it was marked by the arrival of the first settlers that came directly from New England. Some new aspirations began to be awakened in the leading minds of the little community, for it had been greatly strengthened, especially by the coming of Elizur Wright, Esq., from Canaan, Conn., who brought with him not only a large family, but more capital and more wealth of culture and information than any who had come before him. Just then the story was told that one of the most honored pastors in Con-

<sup>1</sup> The writer of this memoir—at that time not quite seven years old—is probably the only survivor that can remember the transaction when the first fathers and mothers of Tallmadge entered into covenant with each other and with God that they would walk together as a church of Christ. He remembers, also, the baptism on that day of an infant, who is now his only surviving sister.



necticut, the Rev. Asahel Hooker, of Goshen, had been dismissed from the church which he had guided for twenty years with eminent success, his impaired health being unequal to the severity of Litchfield County winters. Some of the Tallmadge people, even in that day of small things, were bold enough to think of obtaining Mr. Hooker for their pastor. A letter from Mr. Bacon to Mr. Hooker, dated Aug. 11, 1810, shows what they were then thinking about in Tallmadge.

*"Rev. and Dear Sir, —* After having been long afflicted in your afflictions we rejoice to hear by Mr. Cowles that your health is so far recovered that you are able to preach. I learn from him that it was your conclusion that you would have to leave Goshen, as your health would not endure the severity of the winters in that place or the labor of composing sermons. On hearing this, I was led to hope that one of the designs of God in afflicting you was to prepare the way for your removal to this place. Though it would have seemed to be an act of cruelty to your people at Goshen to have made such a proposal while you had it in your power to serve them, and though such an event seemed very unlikely to take place, yet I have been often led to think within these four years past, that should it be so, I should rejoice in it as one of the happiest events to this church and society that they could ever expect.

"I learn, also, that it is probable you may have an opportunity to settle at New Haven.<sup>1</sup> That is doubtless a place where the senses and the social feelings may be highly gratified, where the understanding may be greatly improved and the heart made better, where children may be well educated, and where a clergyman of your respectability may be genteelly supported and be extensively useful. Notwithstanding, I should give it as my opinion that it is best by far that you come here, —

*"First,* On account of your health. It is a fact that winters have been much more severe at New Haven than at this place, though the latitude is about the same. Sea breezes, I have been told, are unfavorable for people of consumptive habits: it is rare that a person dies of consumption here. Many weakly people and such as were inclining to a consumption have emigrated from New England to this country, but though my acquaintance has been extensive, I do not recollect one who has not been benefited if not completely cured by the change of climate, except here and there one who was worn out with age. But Dr. Wright, our beloved physician, whose practice has been very extensive both in the eastern part of this purchase<sup>2</sup> and in this quarter, will give you sufficient information on this head.

*"Secondly,* As it respects your usefulness. Many may be found who

<sup>1</sup> The first church in New Haven had been made vacant by the removal of its pastor, Moses Stuart, to Andover.

<sup>2</sup> The Reserve had been *purchased* from the State of Connecticut by the Conn. Land Company.

would be both useful and acceptable to that people, whose minds revolve within the narrow bounds where all things are made ready to their hands, whose breasts were never fired with a holy ambition to preach the gospel where Christ had not been named or in such parts of His territories as are overrun by the enemy, who like to occupy the strongholds built by their ancestors in the face of danger, but never aspire to the honor of breaking through the ranks of the enemy to build more. That society is formed, this is in the forming state. Should there be a few years' delay as to the settlement of a suitable minister there, it probably would not materially affect that society, while such a delay would be likely to prove fatal to this. If that flock has no shepherd over it, it has many about it: here it is not so. When I consider the immense importance of the objects contemplated in this plan of settlement, and when I consider that the first minister and the people who first fill this township are to give it a character, either good or bad, which will probably last for ages, I want the wings of a dove and liberty to fly, till I have secured, as far as possible, its highest interest. Your settlement here would add another very important inducement to those which already operate powerfully for bringing in the best of settlers. Should I see you settled here soon, I should rejoice in the high assurance which it would afford me that the grand object would soon be accomplished. I might be tempted to boast as he that putteth off his armor, but I think I should not relax my exertions till I had filled the township with proper characters, nor even then; for if you were here, Sir, I should feel almost as certain of accomplishing the other important object which I have had in view, — that of raising funds and establishing in this place a seminary for the education of needy candidates for the ministry. I believe I conversed largely with you on the subject before I left Connecticut. Esq. Wright seems as much determined about it as I am myself. I mention his name because you know the man. My settlers generally will exert themselves to the utmost to set the thing on foot. The way is now clear for us, as Burton Academy is not likely to succeed. If our seminary were once established, with you at the head of it, I would fear no want of funds. The General Association of Connecticut would help us; no pious person of our denomination could withhold his mite. Should you come and have an opportunity to officiate in both capacities, I think you could not expect to be more useful in any part of the world. Add to this the importance of your counsels and influence to the infant churches in this country, who are as sheep without a shepherd; add to this the good to be done through the influence which this society shall have on the inhabitants of other towns (situated around this as were the nations around God's people of old) when they shall see the regularity, order, and beauty which shall have been effected in this society in a great measure through your instrumentality; add to all this the great encouragement which the success of the experiment would hold out to others to form other new settlements on the same plan, — and then say if God does not call you to 'come over into Macedonia and help us.'

. . . . .

"Fourthly, As it respects making a comfortable provision for your family. I know something about the expense of supporting a family in such places as New Haven, and I think you should not calculate on laying up anything there. The property which would scarcely shelter you there, if laid out here would soon rise into a good estate. It is my opinion that if you come and lay out your property here, you will twice double it in a few years. I shall sell centre lands low, according to what would be their value without a college, and if the plan for that succeeds, the profits on them [to purchasers] will doubtless be great. But I calculate to have you do still better; for if you come on immediately, or between this and next January, and officiate not less than three years, and purchase lands of me to the amount of \$1,000 as they are selling at the time you purchase, I will give you \$500 for my part of the settlement. Esquire Wright told me that if you would come, he would give you one hundred acres of land that is now worth \$300. Mr. Kilbourn told me that he would defray the whole expense of moving you out. What others would do, I know not, as I have not had time to call the church and society together. All I have conversed with seemed very desirous that I should write by the first mail, fearing you might be engaged if I delayed till next week.

"I think I never saw a better township of land than this. When improved it will be very pleasant. It seems likely to be as healthy as any place in the world. It is remarkably supplied with excellent water, and it abounds with mill-seats. It is so situated as to receiving travel, and as to water carriage into the lakes and to New Orleans, that it will be a favorable place for business. There are now in the township about thirty families, a good physician, a merchant, mills, distillery, etc. We have twenty-five persons who are professors of religion, but they have not all of them joined the church as yet."

At the date of the foregoing letter, Mr. Bacon regarded himself as far more prosperous than he could have expected to be had he foreseen the public calamities which had almost arrested the stream of emigration from New England westward, and which had greatly embarrassed him in his relations to the proprietors of the township. Two months earlier he had written to his brother at Hartford a hopeful letter though confessing some anxiety. "Sanguine as I was," he said, "I should not have dared to undertake had I foreseen the turn of times which was coming on; but when enlisted, I should have failed had I been otherwise. That persevering *sanguinity* which you expected would (and which may yet) ruin me is what hath saved me. So many, so great, and so various have been the difficulties I have had to struggle with that had a succession

of your prudent, cautious calculators been brought forward, in my circumstances, to fill my place, scores, if not hundreds of them would have given up before this, and come out bankrupt, and would have found themselves and their families involved in perpetual wretchedness for this world,—and all for want of David's ruining foible which makes it so dangerous for his friends to afford him any assistance. But if it is true that men of an opposite turn of mind would have done nothing, it is also true that I should not have succeeded so far, if it had not been that many peculiar instances of Providence, counteracting the natural tendency of things, have favored my designs. . . . If I am prospered, I hope to be in Connecticut within three or four months, and to make sale of the rest of this township before I return. As the plan of settlement makes it an object for good people to move in, as there are twenty-six families in the township, etc., and as I can carry with me vouchers sufficient to satisfy candid minds that it is without exception the best township in the purchase and that the remainder is as good as what has been sold, I think I can find people enough who will be willing to purchase without coming to view, and who will be able," etc. "I should hope that the whole might be effected in six or eight months, hard as times are at present. Should I be prospered so far, I should hope to have little more to do with the world than to try, with others, to reform it."

His intended journey to Connecticut was not performed till the next year. Meanwhile his relations to a part of the church and society in Tallmadge had become increasingly painful. And that readers of this narrative may appreciate the cares and sorrows that were crowding upon him and upon the loving and delicate one who had already been his partner in so many trials, it must be said that among the inhabitants whom his invitations and persuasions had brought into the place, and who had been his friends,—and among the members of the church of which he was, by a provisional arrangement, the minister,—some were in danger of losing both the land which they had purchased of him and whatever partial payments they had made to him, inasmuch as he had become, in those disastrous times, unable to fulfil his contract with the proprietors,

and so to obtain for them a valid title. It is not to be wondered at that some of them felt themselves wronged and were ready to blame him. They did blame him, and there was painful alienation between him and them. That was the bitterest ingredient in the cup which he and the partner of his sorrows were, in those days, compelled to drink. Such was the complication of troubles against which he struggled, hoping on and hoping ever. He had friends in the place, kind friends, true and faithful friends, who clung to him like brothers, and whose affectionate confidence in him could not be shaken. To their sympathy and kindness he left his wife and his five little children, while he went to Connecticut in a last endeavor to retrieve the fortunes of the enterprise in which he had embarked all his hopes this side of heaven.

He set out from home on horseback, early in April. Most of his letters to his wife, and of hers to him, during that separation of nearly a twelvemonth, have been preserved, and by their aid I am able not only to recollect many particulars of our home life that year, but also to trace the story of his journey and of its results. Generally his letters were full of his characteristic hopefulness. His first Sabbath was passed near the eastern border of the Reserve, with a minister who had been understood to be in some sort an abettor of the Tallmadge malcontents, but by whom he was, nevertheless, received fraternally. Naturally he reported to his wife, for her comfort, any incident tending to show her that though some of her neighbors would not hear him, he was respected elsewhere, and by better judges. Expressions of approval from that minister were, in the circumstances, worth reporting.

"He treated me with much respect and attention. At his urgent request I preached in the forenoon on the Sabbath, and assisted him in administering the sacrament. As the meeting was on the line between H. and S., and the day pleasant, most of the inhabitants of both places were present. Being requested, I went, accompanied by Mr. L., and preached at S. in the evening. I felt much liberty in preaching, and I learned that my discourses were much applauded and by none more than Mr. L."

Arriving at Hartford not much earlier than the first of June, he entered at once on the business which had brought him to Connecticut, negotiating with the proprietors for a postpone-

ment of their demands, and at the same time finding out, in one place and another, the men whom he might persuade to purchase farms in Tallmadge. Eager for intelligence from his family, he returned to Hartford, and on the 4th of July he received a letter from his wife, dated on the 29th of May, but ending with a postscript a week later. Evidently she had struggled to write cheerfully, but she had not succeeded. Her letter began : —

"Hitherto hath the Lord helped me, and through His goodness we are all alive, and most of us in good health. I am the only one that is complaining, but perhaps not more unwell than when you left home. . . . I suffer greatly from a depression of spirits, which I cannot shake off. I think I never was so unable to endure your absence as at present. . . . How much do I need your sympathy 'in all the cares of life and love'! All the sweets of life seem to be embittered to me, and everything I see reminds me that you are not here. The care which devolves upon me in your absence is considerable, and I sometimes feel it a burthen almost too great to struggle with. But this is the dark side. I have infinite cause to sing of mercy in the midst of judgment, and to rejoice in the loving kindness of the Lord. Our beloved children are all healthy, lively, and happy. . . . I have been comfortably supplied with the *necessaries* of life since you left me. My neighbors are as kind as can be reasonably expected. . . . I am not without friends even here, and trust that you have some also. God is able to raise up friends in the midst of enemies, and to provide for us in every strait and difficulty. How often hath He appeared for us in darkness and distress, and wrought out deliverance for us! We have been called to pass through the fire and through water; our path has been frequently hedged up so that we could see no way of escape, and had nowhere to look for relief but immediately to God. He has always appeared for us in our extremity. . . . It becomes us to —

"Praise Him for all that is past,  
And trust Him for all that's to come."

. . . . .  
"I have this day received a letter from — directed to you, which is written in a very imperious style. I am much mistaken if you do not find him as unaccommodating as any person you ever dealt with. I hope, at any rate, that you will get the business off your hands as speedily as possible. I am not anxious *how*, if it is only done. I long to have you free from such embarrassments and such a load of cares. You have almost worn yourself out in the arduous employment. I hope you will not find it necessary to stay so long in Connecticut as you expected. . . . I dare not tell you half I suffer, nor could I if I would. I do not wish to intimate that I suffer for food or raiment, but you know that I have many

sources of sorrow. Oh, that I might find consolation in that ever-living Fountain from which all true comfort flows !

"Mr F. has preached here two Sabbaths. It is expected that he will administer the sacrament here next Sabbath. I think he is an excellent man, though not a popular preacher. He has called upon me a number of times, and I have enjoyed his conversation greatly. Mr. D. preached a lecture here a few weeks ago ; he also made me a polite visit. Thus, you see, I am not wholly neglected. Mr. F. tells me that I have many real friends in this place and that your opposers manifest very friendly feelings towards me.

"I am afraid you can never read this letter, for I have written the most of it with the babe in my arms. . . . Forgive me for not writing before. I have many excuses, but can't offer them now. Do not retaliate. . . . I need an interest in your prayers. I hope you will not protract the time of your absence to an unreasonable length. Oh, may we have another happy meeting, another opportunity of rejoicing together in the land of the living !"

Tallmadge had no post-office in 1811, and it seems there was no opportunity of sending the letter to any post-office that week. So it came to pass that there was a postscript, dated June 5 :—

"I have broken open my letter and torn it sadly to inform you that my health is miserable. My spirits are so depressed that it seems to wear me out. [A few words are illegible.] My heart is full of sorrow, and my eyes are overflowing with tears. The real cause of my depression is unknown. Dr. Wright is doing his best for me. My friends are all kind. Would to God you were here ! But, oh ! now I have hit the sore ; it bleeds afresh. Gracious Father, give me submission to Thy will ! If my life is spared, I mean to write to you again soon. It is more than three weeks since I began to write this letter, but I could not get it mailed."

It is not without reluctance nor without a tear that I unveil these sacred confidences, but how else could I fairly tell the story of the "much tribulation" through which the subject of this memoir "entered into the kingdom of God" ? His reply to the foregoing letter was dated "Litchfield, July 12," and from the sheet inscribed with his close but most legible handwriting five and sixty years ago, "he being dead, yet speaketh" :—

"When I read, I tenderly sympathized with you in all the trials of which you complained, but that was not the first of it, for I had anticipated all that you complain of as to ill health and depression of spirits. Great



is my sorrow . . . especially that I cannot be there to bear your burthens and administer to your relief. But greater is my joy in that you were all alive, and so many of you well, and in that you are favored, as I trust, with the cheering light of God's countenance, the earnest of your heavenly inheritance, that by which you are sealed unto the day of redemption. All that God does is well because it ends well, — well for Himself, for His kingdom, for every individual who shall be an heir of it. How precious to you has been the trial of your faith ! How much more precious than that gold which perisheth ! Sweet affliction, sweet affliction, not in itself but in its fruits, — especially the fruits of the latter harvest, when they who went out weeping shall return rejoicing, bringing their sheaves with them, and when the wheat shall be gathered into the heavenly garner. Be strong, my dear, and be of good courage. Be strong in the grace that is in Christ Jesus, for, through Christ strengthening you, you can do all things. Be of good courage, for if you trust in Him He will cause all things to work together for your good, and will not suffer you to want any good thing. It would certainly ruin us to have our own way. We could not do well, if at all, with less affliction, for, if we are in heaviness, there is a 'need-be.' I trust, my dear, the time is coming when we shall both see occasion to bless God for this long separation, painful as it now is."

Such confidence in God's sovereignty, such walking in the light of things not seen, was the faith in which he endured affliction, and by which he overcame. But writing to one so dear, who was depressed on his account, he could not refrain from telling her some things which he would hardly have reported to any friend less intimate.

"Since I have been in Connecticut I have preached at Canton, at Torrington, at Cornwall, at Warren, at New Preston, and at Litchfield. And in every place I have been free from embarrassment and have enjoyed great liberty in preaching. I find myself much animated in exhibiting and applying the great truths of the everlasting gospel to hundreds of souls at once, in seeing so many eyes fastened upon me, in observing such a multitude eagerly or anxiously listening to my discourse, and hanging upon my lips till the closing sentence is pronounced. From ministers and other good judges where I have preached I have received encomiums enough to ruin me if not restrained by grace. Said Father Hallock, after meeting, 'Why, Brother Bacon, I had formerly heard of your preaching in different places, and had always heard that you preached well; but I had *no idea* that you would preach so.' He observed that such was the attention that the house was as still as in the dead of night, and seemed to fancy that he saw, under my preaching, the commencement of another revival. He compared me to a plowshare grown bright by use, and himself to one that had lain in the shade till it was covered with rust. This was enough to make me very much ashamed, but he said a great deal more.

"I think it probable that I had in this place, last Sabbath, not less than fifty hearers who were men of liberal education, among whom are three or four of the first characters in the United States, and they are used to very extraordinary preaching; but as Mr. Beecher was absent, and I had agreed to supply his place, I gave myself no trouble about these circumstances, for I calculated on getting so near the great Lawgiver and Judge of all, and on having my mind so overawed by His presence as not to be unduly affected by the presence of the judges and legislators of the earth, and I hoped, through the assistance of the Holy Spirit, to get them so to realize His presence, and that they had to do with Him, that they should find no time nor inclination for criticising my performances. The event was much as I had hoped. I soon perceived that I had their serious attention, and I discoursed to them with as much freedom as I should to my own children. Many have manifested their high approbation, but none, perhaps, more fully or heartily than Col. Tallmadge and Judge Reeve, the two great and good fathers of this great church, who are greatly beloved by the people of God around them. The attention and respect I received from them before I preached here was greater than I expected, but it was easy to see that it was much greater afterwards."

Under a later date, "Hartford, July 19," he made something like an apology for the foregoing paragraphs:—

"You will wonder, perhaps, why I took up so much time in writing about my public performances, and will think that it savors too much of vanity. I don't know that I have any sufficient reason to assign for it; but as so little was thought of my services in Tallmadge, as you felt that to be an affliction, and as I am not willing that you should be unhappy or think meanly of me, it was natural for me to wish to do away the impression. . . . But the most important reason is that you may have an opportunity to unite with me in presenting a tribute of praise to Him who lifteth up those who are cast down, for His rendering my services in the gospel ministry so acceptable to so many, and thereby intimating that, if spared, I may be useful in the important work, notwithstanding my want of education and the many disadvantages under which, hitherto, I have had to labor."

At that time he was hopeful in regard to the business which he had in hand. "On the whole," said he, after giving some particulars, "the prospect is favorable, but how soon I shall be able to complete the business I cannot tell."

It is hardly possible for those whose memory does not run back more than thirty years to conceive how difficult was intercourse between parted friends before the era of cheap postage. Blessed be the memory of Rowland Hill! Blessed be God who raised up Rowland Hill, not only to confer new benefits on commerce and international communication, but especially

to be the benefactor of the poor. In 1811 there was a weekly mail eastward from the Connecticut reserve, and the postage on a letter was not three cents only, but twenty-five. It was only the rich (as men were counted rich in those days) who could indulge in the luxury of frequent letters even to the dearest friends. Bearing this in mind, the reader will understand why the correspondence from which I have given quotations was not more voluminous. Every letter was a serious affair for a poor man struggling to feed and clothe a helpless family and to meet the demands of creditors. Thus it is easy to understand why a second letter from the lonely wife to her husband so far away, though begun on the 15th of July, was not completed till the 26th. Referring to her first letter she said :—

“You have probably received it some time ago. If you have, it has probably given you some anxiety, though I hardly know what I wrote. I recollect that I broke open my letter and added something after I had sealed it. Judging from what I remember of my feelings at that time, I think I could not have written anything very pleasant. I think I was not far from a state of distraction. I have since learned that my friends were quite anxious about me. . . . My neighbors are all exceedingly kind, and I think you could not have left me in a better place. O my dear friend, I have infinite cause for thankfulness, but blush to acknowledge that I am one of the most ungrateful of creatures. How can I be so unmindful of the God of all my mercies, who has raised me up so many friends and put it into their hearts to treat me with so much kindness? . . . I think my health and spirits are rather improving, though far from the best. . . . Capt. S.'s people [a family from Warren, Conn.] arrived here the first of July. . . . I have to acknowledge the good hand of Providence in sending to me so good a young man and woman as young Mr. S. and his wife. They live with me, and I hope they will stay till you return. Before they came I frequently thought to myself, What would I give for some one to stay with me who would be willing to assist me when I am unable to raise my head, and who would take some care off from my overloaded mind. Little did I think that God was providing for me exactly to my wishes.”

The answer was written Sept. 16, while thousands, as the writer said, were “gazing at the eclipse.” Let them gaze. To him his reception of a letter from that log-house in Tallmadge was “a more important event.”

“Your last letter has relieved me, in a great measure, from an almost insupportable burthen. What cause have I for thankfulness that the God

of all grace and consolation has so far answered my daily prayers for the dear companion of my life, and also for our dear children. Since I left home, thousands of husbands and wives and children have been torn from their dear connections in life by the hand of death; thousands of the living who were then rational have become distracted; thousands who were then in health have been lying on beds of languishing; millions have been suffering the want of all things, and millions more have been experiencing the horrors of war. We have been spared, we have been blessed, not because we were not equally ill-deserving, but because God delights in showing mercy to sinners, through the mediation of His Son, as far as is consistent with His infinitely wise and benevolent purposes; and to His name be the praise! It is necessary for us to bear in mind what we deserve, and the trials to which we are exposed in order to our being grateful for the mercies we experience and submissive under the trials which must befall us. But we need not be 'afraid with any amazement,' and shall not be if we trust in Him who hath said, 'I will never leave thee nor forsake thee,'—'my grace shall be sufficient for thee'; for great peace have they that love God's law, and nothing shall offend them. They may therefore say, 'Though I walk through the valley and shadow of death I will fear no evil.'"

In regard to his business, he was still hopeful of success; he was making progress in his negotiations with men in various places who were contemplating a removal westward, and were attracted by the advantages which his township offered; he was expecting to obtain something by compromise, as better and less costly than a lawsuit, from two men who had refused to pay what he claimed as justly due to him for service which he had rendered to them in the sale of lands; he suggested some possible arrangements for himself and his family in the future. "The doctor" (his brother at Hartford) had desired them to send their eldest child to him, that he (the doctor) "might put him to school." After writing of such matters, he added, in reference to the uncertainty of the day when he should set his face homeward, —

"I hope you will strive to be patient, my dear, under your present trials. Remember, that if it should be eight or nine weeks before I return, the time will soon slip away; and that, if we are of those who are called according to God's purpose, the time is coming when we shall see cause for thankfulness for this long and painful absence. The thought that I am not gone to 'Guinea'<sup>1</sup> should be some comfort to you. And surely you can imagine something much worse from which we are exempted. I hope

<sup>1</sup> The allusion is to John Newton's Letters to His Wife, a book which they had recently been reading.

you will take good care of your health for my sake. Do not fail to get wine if it can be procured, or anything else that can be procured that is calculated to strengthen you. I would rather live on bread and water than that you should want anything that is necessary to your comfort in your debilitated state.

"I am looking for another letter from you, but if you shall not have written before the reception of this, I fear it will be too late for you to write again."

"Another letter" was already on its way by a private conveyance. It was dated Aug. 12. That morning it had been reported to Mrs. Bacon that there was a letter for her in the nearest post-office, five miles away. Leaving her baby in the care of a neighbor, and borrowing a horse for the expedition, she had gone the five miles, had obtained the precious communication, and had returned rejoicing. The letter [pp. 577-9] begun at Litchfield, on the 12th of July, and posted at Hartford on the 19th, had arrived at its destination in three weeks and three days. Such were the then existing facilities for correspondence between places a few hundred miles apart. A few sentences from the lonely wife's reply will show in what spirit she was waiting. "Hope deferred maketh the heart sick"; but her heart was steadfast.

"I rejoice with you, . . . and hope you may realize your expectation so far as may be consistent with our *best* interests. But should you finally be disappointed, and should I realize all my fears and dismal forebodings, may we be submissive! I trust I shall never give myself so much trouble about the event as I have heretofore done. I know that all my anxiety will not make one hair white or black. I most heartily wish that you might be so far prospered as to be able to satisfy your creditors; beyond this I have no concern. I have many times thought (of late) that it was pleasant to be in the situation of the poor widow who was about to bake her last cake, for it is then that we most sensibly see the hand that feeds us. I love to be immediately dependent on a heavenly Father for my daily bread; He is the best provider; He never wants for means to supply His creatures, for the earth is His and the fulness thereof. I think a thankful heart with a mouthful of bread is better than thousands of gold and silver without thankfulness. . . . God grant that though we walk in the vale of poverty below, we may lay up for ourselves treasures in heaven, even durable riches and righteousness.

"I rejoice that you have found so much liberty in dispensing the great truths of the gospel. . . . I thought, and had hoped that you would

not preach in old Connecticut, because I knew you had no sermons with you. But I hope it is for the best. I think, however, if I had been with you, you would not have preached at Litchfield."

On the 6th of November the long-absent husband wrote from Sharon, where he was working, that his sorrowful absence might not be in vain, and hoping persistently. "I fear," said he, "I shall hear no more from you till I see you, if that happy event is ever to arrive."

"I find myself frequently sighing and saying to myself, 'Oh, my dear family, my dear wife, and my dear children!' . . . But I must not murmur at the Providence of God which has caused this long and painful absence, but pray that it may be sanctified to us, and that we may be unfeignedly thankful that we have enjoyed so many mercies. . . . But methinks I see your eyes impatiently running over these lines to find whether I have set out on my journey home, or when I expect to start. What would I not give that I could tell you.

"It has afforded great relief to my mind to reflect that it is to make provision for *you* and the *dear children* that I am so long absent from you, — as well as to be able to do justice to my creditors, and promote the spiritual and everlasting good of the thousands who are to inhabit the town of Tallmadge. . . . I seem to have a fairer prospect of succeeding than I ever had before. . . . I have no money to send you at present, but hope to bring you some soon; and I must stop writing and go about my business that I may bring it the sooner. I know not how you are to be provided for, but I trust the God of all our mercies will never leave you nor forsake you."

This seems to have been the last letter before his return. But his homeward journey, which he then expected to begin "within three or four weeks at the longest," was more distant than he thought. He was then negotiating with a principal proprietor of lands in Tallmadge for an arrangement which he was sure would be advantageous to both parties, and the negotiation seemed almost concluded. It was in this confidence that he said, "I seem to have a fairer prospect of succeeding than I have ever had before." But when that prospect had deluded him a while, it vanished. My next information concerning him is a letter (of which a copy has been preserved) from his brother to that proprietor. The letter was dated "Hartford, 8th January, 1812"; and I cannot tell the story better than by transcribing a portion: —

"As your letter to my brother, of the 25th of November, has not been answered, I beg leave to address you on his account, and must apologize

by informing you that his present state of mind is such that, though he has made several attempts, he has not been able to write. Yours he received early in December, while in Litchfield County, but as he has but just now arrived at my house, I have known nothing before of his unhappy condition. He feels that his last earthly friend on whom he could depend for succor, and in whose constancy he had the utmost confidence, has now forsaken him. His countenance, at first sight, impressed me with the idea that he had been sick, and I instantly made the inquiry. He answered that he was not well, and, handing me your letter, said, '— has broken my heart.' He sleeps but little and with constant interruption, and during the day seems like one from whom hope, the last consolation of the wretched, has departed. I love my brother and feel most sensibly for his unhappy case, and have not been without fear that he would sink under his mental depression, at least so far as to injure his future usefulness. . . . He has now been for five years beating against the stream of adverse incidents, in pursuit of a favorite object, in the accomplishment of which he hoped to subserve the cause of religion, advance the interest of his friends, and obtain a pittance for his family. In this pursuit he has used his credit to the amount of at least a thousand dollars. He is now six hundred miles from home, and destitute of money. If aided by his friends to return, to what will it introduce him but to scenes of more complicated woe, — to behold a beloved wife of feeble health, and five helpless children, who look to him for bread but look in vain; for he must immediately resign himself to a host of disappointed creditors, whose tender mercies are cruelty, and who will probably seek revenge in attempts to vilify his character and through him to wound the cause in which he is by profession engaged."

"I never doubted that my brother would exert himself to the utmost in the service of his employers, and would advance their interest; but [I] was not without fears that he would eventually involve himself in difficulty. I therefore, in the beginning, endeavored to dissuade him from the enterprise; but it was too favorite an object with him to be given up. Of course, I had nothing further to do but to wish him success and hope he might succeed. This hope strengthened into expectation after I had the pleasure of an interview with you, and heard you express your friendly wishes for his success and your determination to lengthen out his term of probation, as you had already done, till he should succeed."

The letter then refers to Mr. Bacon's "repeated disappointments during the last summer in procuring purchasers who could make payment" either in cash or in secured obligations. It mentions an interview in which, at Mr. Bacon's proposal, that proprietor had consented to exchange all his lands on the Reserve for Connecticut farms under certain conditions. It tells how the enthusiastic canvasser for purchasers had found the men who were willing to sell their farms and take those



wild lands in part payment ; and how, having obtained assurance of the necessary aid from his brother and other friends, he had written to that proprietor requesting him to consummate the arrangement which had been agreed upon between them. Then it tells what the reply was to that communication : —

“Your letter came, which (if I understand it) seems not to recognize the last agreement, but proposes new conditions beyond his power to execute. To a mariner returning to his long-desired haven, shipwrecked in sight of land, and clinging to his shattered bark, expecting that the next rolling surge will sweep him from his feeble hold and engulf him in the ocean, proposals for another voyage would administer but poor consolation. Pardon me, sir, if I have used too much freedom. I have labored to make you acquainted with my brother’s unhappy case. I cannot, I will not believe, after what I have heard from your lips and seen on paper in your former correspondence with my brother, that his future peace and prosperity is a matter of indifference to you. There must have been some misunderstanding or want of recollection on one side or the other. I have therefore, after much hesitation what advice to give, prevailed on my brother to suspend his determination of giving up all and returning home till I should hear from you.

“I am not asking alms for him. Could he so far succeed as to find the means of discharging the just debts he has contracted in prosecuting the business, though it left him without a cent for the time he has spent and the fatigue he has endured, I would not have become his intercessor; but I fully believe that this and more than this can be effected, and your interest promoted by carrying the negotiation into effect, agreeable to your last conversation with him ; that is, you will eventually realize a better bargain than though the original contract had been carried into execution.”

The correspondence with that proprietor was continued into February, but resulted in nothing. So far as the projector’s interests were concerned, the undertaking in which he had expended so much of his life was a failure. Instead of a homestead with comforts for his declining years, instead of shelter and support for his wife and helpless children, nothing remained to him but the burthen of debts which he had contracted in good faith and with most reasonable hope of ability to discharge them.

From the termination of that correspondence, the story of his life is very short. With difficulty he obtained the means of returning to his family, and of removing them from the scene of so great a disappointment. All that he had realized from

those five years of arduous labor was poverty, the alienation of some old friends, the depression that follows a fatal defeat, and the dishonor that waits on one who cannot pay his debts. Broken in health, broken in heart, yet sustained by an immovable confidence in God and by the hopes that reach into eternity, he turned away from the field of hopes that had so sadly perished, and bade his last farewell to Tallmadge and the Western Reserve. Some time in the month of May, 1812, we left the home that, to the children certainly, had been so pleasant, and parting from friends who had kindly aided our preparations and contributed to our comfort on the way, began the slow journey towards "Old Connecticut." Our arrival at Hartford, after resting at various places where there were friends to greet us, was not till near the middle of July. In the autumn and through the ensuing winter, Mr. Bacon found a temporary home in Litchfield, supporting his family by a school, as he had done twelve years before in Detroit. Though he had relinquished the hope of anything for his family out of the wreck of his Tallmadge undertaking, he labored on "to do justice to his creditors" there, and "to promote the spiritual and everlasting good of the thousands" who have been, or are now, or are yet to be the inhabitants of the township on which so much of his life had been expended. I think that his sojourn in Litchfield, near the places where he had been so industriously canvassing, and not far from some of the proprietors whose agent he had been, was partly with reference to those ends. Some of the best of the emigrants from Connecticut who afterwards settled in Tallmadge went in consequence of his persuasions; nor was he altogether unsuccessful in his endeavor to obtain justice for his creditors.

Through the year 1813-1814, he performed a pastor's work in a parish on the ridge between Cheshire and Waterbury, now the town of Prospect. The next year he resided in the parish of Westfield, in Middletown, preaching there and in the neighboring parish, now the town of Middlefield. Finding that his health was no longer equal to the stated work of the ministry, he removed to Hartford early in 1815, and entered into an undertaking which, while it had the charm to him of usefulness in the service of Christ, would give him work better suited to

his physical condition than the care of a parish could be. He took part (without investment of capital or credit) in publishing a Hartford edition of a work highly esteemed in those days (and with good reason, for it was without a rival), — Scott's Family Bible. His varied experience, first as a missionary and then as a canvasser, West and East, for settlers in his township, his wide acquaintance with good people, and his never-failing zeal in religion, were special qualifications for such a service. In that itinerant work he passed on horseback through large portions of Connecticut and Western Massachusetts, renewing his intercourse with old friends and forming new friendships, preaching occasionally, as his health would permit, and lingering especially where he found a revival of religion. In the early years of my own ministry, I sometimes heard from ministers and others of a generation now gone how powerfully he had preached on some occasions in their hearing. My own memory does not enable me to testify concerning his power in the pulpit, for it so happened that I never heard him preach after I was old enough to remember anything about a sermon ; but what I have learned from such tradition leads me to think that his power as a preacher was manifested not so much in the ordinary course of ministration as when he had some favorite theme or was excited by some inspiring occasion.

His bookselling enterprises (for besides his connection with the publication of Scott's Family Bible, he published on his own account an edition of DeFoe's Family Instructor) yielded for the time a better support to his family than he had gained from any former undertaking ; but meanwhile his infirmities, the accumulated effect of his hardships and trials through so many years, were increasing, and there were indications that his constitution, originally hardy, might soon break down.

In the autumn of 1816 he took up another employment requiring less of fatigue and exposure, and promising much larger returns. But the night was near in which he could work no more. He was a little while at New Haven, where he had previously formed some friendships ; and then he was at New York. There, about the first of December, he suffered what seems to have been a dangerous attack of illness. A few days later, thinking that he had recovered, he wrote, with character-

istic hopefulness, "Since that my health has been comfortable, though I have been so feeble, by turns, as to be able to do little or nothing. You may depend on it that my business will eventually succeed to admiration, if it is faithfully pursued." On the first of January, 1817, he wrote that his return might be expected in two or three weeks, and added, "I intend to rid my hands of the business I have been engaged in, and to be in a way to live with my dear family if the Lord will."

"If the Lord will!" Such was the habitual attitude of his mind. Confiding in the Supreme Will and Wisdom, he could always say, "Father, not my will but Thine be done!" His hope was that he might soon return "to live with his dear family"; but the will of the Lord was that he should come home to die. The springs of his life had been broken, and after his arrival at home he could do little more than wait for the end. His disease was that to which physicians have given the expressive name *marasmus*, from the Greek word which signifies *to wither*. As a plant withers when its root is dried, so he withered, the strength failing, the flesh wasting away, though the mind was unclouded and serene.

I remember three letters that came to him in those months of slow decay, possibly at a somewhat earlier date. One was from his kinsman, Dr. Abiel Holmes, of Cambridge, Mass., inviting him, in behalf of some Board of Trust, to be as a pastor to some remnant of an Indian tribe, perhaps the Marshpee Indians. Of course he could give no thought to such a proposal. Another letter was from some old friends of his in Tallmadge who had been alienated from him and had judged him harshly. Frankly, and in a Christian spirit, they acknowledged that they had wronged him in their judgment and in their feelings. It was a solace to him in his waiting for death that those from whom his parting was so painful had remembered their old affection towards him, and at last had judged him kindly and truly.

The third of the three letters referred to was also from the place for which he had done and suffered so much. The essential features of the plan on which he undertook the settlement of that township were beginning to be realized. But, as has been indicated on a former page, the plan shaped and

rounded out in his mind included a hope that the Yale College of that "New Connecticut" might become the crowning institution of his model town. A pleasant swell, now covered by a cemetery, close by the centre of the township, was the spot which in his thoughts he had destined to that use. Not very long before his death he received a letter written by the pastor of the church in that town, and expressing the wishes of some of the leading citizens. The time had come when it seemed as if something might be done for the establishment of a college on the Reserve, and he was invited to attempt that arduous labor.<sup>1</sup> It was thought that his projecting and enthusiastic genius and his strenuous perseverance might be again enlisted in the service of the Western Reserve and of Tallmadge; but the application came to a man whose force had been exhausted, whose heart had been broken by disappointments, and whose frame, worn out by many hardships, was already wasting away.

I have drawn out to an unexpected length the story of my father's life. Why should I not complete it with the story of his death? "Whether we live we live to the Lord, or whether we die we die to the Lord." If he glorified God in his life, it was to be expected that he would glorify God in his death. Let me say, then, that for some time before the end he was perfectly, and with entire serenity, aware of the approaching change. I remember being present at a conversation when the certainty that he must die was distinctly spoken of between him and his brother,<sup>2</sup> the physician. "I know myself to be a sinner," said he; "I feel it, but I submit myself to God, and I hope to be saved through Christ." In the evening of Aug. 24 (which was the Lord's day) he was visited by friends with whom he had some talk, more, perhaps, than his failing strength could bear. The next day, as if aware that the time of his departure had

<sup>1</sup> The Western Reserve College, which he had hoped to see at Tallmadge, was organized about ten years after his death, and was established at Hudson, the place of his first residence on the Reserve, and among the people who first chose him for their minister.

<sup>2</sup> Dr. Leonard Bacon (often mentioned in this memoir) removed from Mansfield to Hartford in 1802, became eminent there in the practice of medicine, was, in the later years of his life, a communicant in the First Church, under the pastorate of Dr. Hawes, and died in 1839.

come, he called me to his bedside, and reminding me of his many godly counsels, charged me to keep them when I should be fatherless. What words of paternal solicitude he spoke to the younger children I can only infer. On Tuesday, before noon, there came a sort of shock, as of paralysis, premonitory of death, and he thought himself dying, as those who were around him also thought. My mother, standing over him with her youngest, an infant, in her arms, said to him, "Look on your babe, and bless him before you die." He looked up, and said with distinct and audible utterance, "The blessing of the God of Abraham, and of Isaac, and of Jacob, rest upon thee!" His brother, who had often befriended him in his difficulties, and who venerated his religious character though he himself had not then made a religious profession, came in, and after feeling his pulse and silently observing the indications of death, sat down by his side. I cannot but think of the contrast between the two brothers at that moment: the older, a shrewd and careful man, prudent in his affairs and prosperous in the world, health in his stalwart frame, and with years of life before him; the younger, an enthusiast by nature, but wise to eternal life by grace, born to a career of disappointment in this life, but trained by the discipline of defeat to a better inheritance hereafter, and dying at what might have been the noon of life to him but for the hardships he had endured in his self-sacrificing efforts to do good. Some tender memories of childhood and of later years were doubtless in both their minds, when the younger, turning his eyes towards the elder with affectionate gaze, said to him, "I entreat you to make sure that better part which shall never be taken from you." Through the remainder of that day, and through the two following days, he was failing, and his mind was often confused and wandering; but when the sunset of Thursday was approaching, he collected his thoughts, and with a deliberate effort took leave of his wife, committing her to the care of a divinely gracious Providence. After that farewell there was only one articulate utterance from his lips. To some word from her he loved best, he answered "All is well." Just before dawn on Friday, Aug. 29, he breathed his last. "Now he knows more than all of us," said the doctor; while my mother,

bathing the dead face with her tears and warming it with kisses, exclaimed, "Let my last end be like his!"

His funeral was on Saturday, Aug. 30, from what is now called the Centre Church, Rev. Abel Flint and Rev. Joseph Steward conducting the service, and the next day Mr. Steward preached an appropriate discourse from the text, 2 Cor. iv, 17, — "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

NOTE. — On page 21, the ordination of Mr. Bacon is spoken of as probably the first instance of an ordination to the specific work of a missionary to the heathen. I have since learned, through Rev. F. D. Avery, of Columbia, Conn., of the following instances of earlier date: At Lebanon Crank, now Columbia, Conn., where Dr. Wheelock was pastor, Charles Jeffrey Smith, of Long Island, in 1763. — (*Sprague's Annals*, Vol. I, p. 402, note.) Samuel Kirkland, June 19, 1766. — (*Sprague's Annals*, I, 624.) Titus Smith and Theophilus Chamberlain, April 24, 1765. — (*Narrative of Moor's Indian Charity School*. By Mr. Wheelock, printed in Boston, in 1765, p. 8.)

LEONARD BACON.

New Haven, Conn.



## MINISTRY AND CHURCHES OF NEW HAMPSHIRE.

## SUPPLEMENT.

THE previous articles under this head invite a grouping of summaries and related statistics, and some of the more obvious and important are here presented. It would be easy to expand them did space permit.

We offer, not history, but simply some useful material for the historian. To him we leave the inviting work of gathering the details of biography and incident, canvassing spiritual forces and results, and giving to all their appropriate setting.

*Towns and Churches.* — Of the 235 towns in New Hampshire, 153 have Congregational or Presbyterian Churches, — one or more. In 25 towns such churches once existed, but are now extinct, and in 47 there has never been such a church.

*Early Churches.* — The church in Hampton was first organized in Lynn, Mass., in 1636, and removed to Hampton in 1638. This was the first church existing in New Hampshire. The Dover church was formed in December, 1638, and was the first church *organized* in the State. In January, 1639, persons were dismissed from the first church in Boston to form Wheelwright's Exeter church, which was, however, soon broken up by Wheelwright's removal to Wells, Me. For thirty years — from 1641 to 1671 — Hampton and Dover churches stood alone. Exeter, however, had a minister — Samuel Dudley — thirty-three years. Joshua Moodey ministered in Portsmouth, without a church, fourteen years before his church was organized in 1671. The next church in the State was formed at Dunstable in 1685, — now the First Church in Nashua, — and it is not certain that any other preceded 1700. New Castle may have had a separate church earlier than Mr. Emerson's ordination in 1703, but it seems most likely that it was formed at that time. If Gosport had a church, as is nearly certain, its date would be about the same time. Then follow Greenland, 1706; Hampton Falls, 1711; Newington and the Second Church, Portsmouth, 1715; Durham and Stratham, 1718; Londonderry (now Derry), 1719; Kingston, 1725; Rye, 1726; and Somersworth and Plaistow, Concord and Newmarket, in 1730. These, with Exeter, reorganized in 1698, make twenty churches in 1730.

*Number of Churches and Pastors.* — The following table gives the number of churches and pastors, and, after 1800, the acting pastors, for each fifth year since 1730: —

| YEAR.          | CHURCHES. | PASTORS. |
|----------------|-----------|----------|
| 1735 . . . . . | 23        | 20       |
| 1740 . . . . . | 34        | 32       |
| 1745 . . . . . | 41        | 39       |
| 1750 . . . . . | 44        | 39       |
| 1755 . . . . . | 48        | 39       |

| YEAR.          | CHURCHES. | PASTORS. | ACTING PASTORS. |
|----------------|-----------|----------|-----------------|
| 1760 . . . . . | 56        | 47       |                 |
| 1765 . . . . . | 66        | 60       |                 |
| 1770 . . . . . | 75        | 67       |                 |
| 1775 . . . . . | 100       | 80       |                 |
| 1780 . . . . . | 114       | 79       |                 |
| 1785 . . . . . | 117       | 84       |                 |
| 1790 . . . . . | 126       | 97       |                 |
| 1795 . . . . . | 136       | 101      |                 |
| 1800 . . . . . | 138       | 103      | 7               |
| 1805 . . . . . | 145       | 114      | 6               |
| 1810 . . . . . | 146       | 101      | 3               |
| 1815 . . . . . | 153       | 103      | 6               |
| 1820 . . . . . | 160       | 100      | 7               |
| 1825 . . . . . | 162       | 104      | 15              |
| 1830 . . . . . | 177       | 113      | 15              |
| 1835 . . . . . | 181       | 109      | 23              |
| 1840 . . . . . | 184       | 115      | 36              |
| 1845 . . . . . | 187       | 129      | 28              |
| 1850 . . . . . | 190       | 109      | 45              |
| 1855 . . . . . | 193       | 102      | 48              |
| 1860 . . . . . | 196       | 99       | 62              |
| 1865 . . . . . | 193       | 80       | 77              |
| 1870 . . . . . | 194       | 76       | 67              |
| 1875 . . . . . | 196       | 76       | 69              |

*Extinct Churches.*— Fifty-three churches have, by union with others, or decay, been dropped from the roll; and as it is not easy to fix the date in the cases of decay, some of the figures of the above table may need slight correction on that account.

*Presbyterian Churches.*— Of the churches in this State twenty have been Presbyterian, possibly two or three more. Six remain Presbyterian and are connected with the Boston Presbytery, — Antrim, Bedford, Litchfield, Londonderry, New Boston, and Windham. Two are extinct, and the others have become Congregational, in some cases through a new organization.

*Unitarian Churches.*— Of the churches once associated, five have become Unitarian, — Charlestown, Dublin, Peterboro', Portsmouth, Second Church, and Wilton. In Fitzwilliam and in Walpole a majority of the church seceded from the town, or society, which became Unitarian. As a majority, each must justly be held and reckoned the original church.

*Present Total.*— The whole number of these churches is, as now reported in the Minutes for 1875, one hundred and ninety-three.

*Number of Church Members.*— No data are known to exist from which any probable estimate can be formed of the membership of these churches previous to 1820. Many of the churches have no early records, and in the few cases where such records do exist, a list of all the members at any date is scarcely to be found. The organization of the General Association in 1809 soon led to the custom of an annual report of the churches; at first scanty and imperfect, but gaining fulness and accuracy.

As perhaps the best practicable summary under this head, we reproduce a table from the Minutes of 1873:—

| YEAR.          | POPULATION. | CHURCH MEMBERS. | PROPORTION. |
|----------------|-------------|-----------------|-------------|
| 1820 . . . . . | 244,022     | 12,626          | 1 to 19.3   |
| 1830 . . . . . | 269,328     | 14,857          | 1 " 18.1    |
| 1840 . . . . . | 284,574     | 22,082          | 1 " 12.9    |
| 1850 . . . . . | 317,976     | 17,605          | 1 " 18.0    |
| 1860 . . . . . | 326,078     | 20,200          | 1 " 16.1    |
| 1870 . . . . . | 318,300     | 19,185          | 1 " 16.6    |

*Associations and other organizations.*—The earliest known association among these churches or their pastors was a Ministers' Meeting, formed in Bradford, Mass., 1719, June 3, which met regularly seven times each year, and included half a dozen New Hampshire members.

In 1747, July 28, there was formed at Exeter The Convention of Ministers in the Province of New Hampshire, which served as a useful bond of union for sixty years. Its records, existing in manuscript, ought to be printed. From 1760 to 1785 it met in Portsmouth, and was known as the Convention of Ministers at Portsmouth. After 1785, it met in the place where the Legislature convened. In 1833, it became the Pastoral Convention of New Hampshire, and met annually in Concord, until June, 1860.

Two years earlier, 1745, April 16, the Boston Presbytery was formed at Londonderry, embracing churches in Maine and Massachusetts, as well as New Hampshire. This body was divided at Seabrook, 1775, May 31, into the Salem, Londonderry, and Palmer Presbyteries, which were joined in the New England Synod, the meetings of which were commonly in Londonderry. But in 1782, Sept. 11, the Synod dissolved and became the Salem Presbytery. In 1793, October, it became the Londonderry Presbytery. After the reunion of the two General Assemblies, 1870, June 21, it became as it was originally, the Boston Presbytery.

There was also, soon after 1771, a Grafton Presbytery organized under the influence of Pres. Wheelock, embracing churches near Hanover, on both sides of the Connecticut River. Its existence was brief, and its records are not to be found. We hope soon to give a fuller account in the *Quarterly* of what can be gleaned of its curious history.

The oldest existing association is the Hollis, which was formed 1762, May 5. The Haverhill was organized 1779, Aug. 19, including Massachusetts and New Hampshire members, but was gradually limited to New Hampshire, and became the Derry, 1834, May 7, uniting with the Manchester, 1861, Feb. 5, which had been formed in 1846.

The Piscataqua was in existence 1781, Oct. 24, and the record implies an earlier origin. The Northern was formed 1788, Aug. 29, and became the Hopkinton, 1806, Oct. 15; and the Monadnock was organized 1793, Aug. 5. One other, the Amherst, was earlier than 1800, and probably formed about 1780, and existed not far from forty years; but its records are lost, and no exact dates can be given. It was never represented in the General Association.

The Orange was formed 1801, Oct. 7, and like most associations on the Connecticut included both sides of the river. Its Northern Branch became the Coos, 1811, Jan. 9, which changed its name to Caledonia, 1826, Oct. 3, and ceased its connection with New Hampshire in 1860.

The Plymouth was formed in 1806, and united with the Tamworth (of undiscovered date) in the Harmony, 1834, March 4. The Deerfield was organized before 1809, and became the Suncook, 1856, Sept. 4. An Exeter Association existed for a few years after 1811, and was represented in the General Association until the Piscataqua came into the movement for a State body—which for some years it did not do;—then after 1818 it disappears.

Union Association was formed 1812, Dec. 18; Windsor, 1822, Oct.; Sullivan, 1829, May 24, the two latter having entered into a working union in 1871.

The Lancaster was formed 1833, Aug. 13. The Belknap, 1841, April 20. And the White River, 1845, Oct. 14, but was not represented in the New Hampshire General Association till 1863.

The General Association of the Congregational and Presbyterian Churches in New Hampshire was organized in Concord, 1809, June 8, by delegates from the Deerfield, Hopkinton, Orange, and Plymouth Associations. Measures looking to this result had been taken at the meeting of the Pastoral Convention at Hopkinton, in 1807, when a Committee of Correspondence was appointed, and renewed in 1808.

The other associations united in it, and they remained its sole constituent bodies until 1859, when after discussions, running through several years, lay delegates from the County Conferences were admitted, and it was made more directly representative of the churches.

These County Conferences of churches had been in existence about thirty years, their organization being shown in the following table:—

Cheshire, 1829, Oct. 4.  
Grafton, 1828, Jan. 2.  
Merrimac, 1827, June 27.  
Strafford, 1828, June 24.

Coos, 1833, Feb. 19.  
Hillsboro', before 1827, June 12.  
Rockingham, 1837, June 20.  
Sullivan, 1826, Nov. 11.

Sullivan, the earliest, was first a Circular Conference. In Rockingham County two Conferences, East and West, had previously existed and were united.

As early as 1770 the Convention had taken action in reference to supplying the religious destitutions of the State, and had employed a few missionaries for short periods; and the Piscataqua and other associations had also sent out missionaries to the new settlements.

The New Hampshire Missionary Society was organized at Hopkinton, 1801, Sept. 2. At the annual meeting of the Pastoral Convention in June of that year, several ministers held a consultation upon the subject and issued a call, in pursuance of which a convention of ministers and laymen met for this purpose.

*Ministers.* — Part II of this register includes, in the list of ministers, 1,207 names. Of these, 907 were pastors, 276 were acting pastors, and 24 were neither, but intimately associated with the churches as Presidents and Professors of Dartmouth College, etc. The nativity of these ministers is shown in the following table: —

|                         |     |                           |   |
|-------------------------|-----|---------------------------|---|
| Massachusetts . . . . . | 475 | Rhode Island . . . . .    | 7 |
| New Hampshire . . . . . | 291 | Ohio . . . . .            | 6 |
| Connecticut . . . . .   | 115 | Canada Dominion . . . . . | 6 |
| Vermont . . . . .       | 105 | New Jersey . . . . .      | 4 |
| Maine . . . . .         | 85  | Michigan . . . . .        | 1 |
| Great Britain . . . . . | 54  | Indiana . . . . .         | 1 |
| New York . . . . .      | 32  | Maryland . . . . .        | 1 |
| Pennsylvania . . . . .  | 11  | South Carolina . . . . .  | 1 |
| Doubtful . . . . .      | 11  | At Sea . . . . .          | 1 |

Dividing the doubtful cases, only 125 were born out of New England, and Massachusetts and New Hampshire furnish almost two thirds of the whole number.

In April, 1876, there were deceased 686, and still living 521. The average age of the dead, as far as known, is 64.48 years. The 293 ministers who were ordained before 1800 averaged 66.55 years; of those ordained since 1800, the average age of the dead is 62.90. It is not to be inferred that the average age of ministers has fallen off so much in this century. Not till this entire generation, with all its longest-lived members, has passed away can a just comparison be drawn. When the nineteenth century is compared with the eighteenth in this particular, by some future investigator, the average age for the two periods may be found to be very nearly the same.

*Education.* — The education of these 1,207 ministers affords interesting suggestions. Of the whole number, 897 were college graduates, and 41 pursued a partial course in college.

Six of the early ministers were from Cambridge, Eng., the sympathy of which with freedom and progress was then, as always, so much more thorough than that of conservative Oxford. Then came the long and for many years almost unbroken succession of Harvard graduates led by Seaborn Cotton, although John Brock and Joshua Moody were earlier in college. From 1659 to 1733 Harvard furnished every pastor ordained in New Hampshire, 32 in number, except James McGregore, and in 1774, when the first Dartmouth graduate, Augustine Hibbard, was ordained, Harvard had given the State 123 pastors. In all she has supplied 185 pastors and 10 other ministers, including 3 non-graduates.

The next important source of supply is Yale College, of which Joseph Ashley, in 1736, was the first representative, and Pres. Wheelock the second in order of graduation. The Yale classes of 1757-8 sent six pastors to New Hampshire, — Burroughs, Noble, Leavitt, Niles, Olcott, and Sumner. The whole number from Yale has been 78 pastors and 15 other ministers, of whom 4 did not graduate.

In 1756 Dr. McClintock came from the College of New Jersey, the first of twelve pastors furnished by that institution.

Dartmouth College sent out its first class in 1771, and of this class Sylvanus Ripley became pastor at Hanover, as well as professor in the college. Hibbard, of the next class, was, however, the first Dartmouth graduate ordained in the State. In 1866 the number of pastors from Dartmouth had become equal to those from Harvard. The whole number from Dartmouth is, pastors, 213, other ministers, 58, of whom 10 are non-graduates.

The following table groups data of the principal colleges. Others which have furnished less than ten ministers may be referred to by the list of abbreviations on page 63.

COLLEGE TABLE.

| COLLEGES.                    | Total. | Graduates. | Pastors. | Grad. Pastors. |
|------------------------------|--------|------------|----------|----------------|
| Amherst . . . . .            | 102    | 97         | 68       | 65             |
| Bowdoin . . . . .            | 47     | 47         | 26       | 26             |
| Brown University . . . . .   | 37     | 36         | 27       | 26             |
| Dartmouth . . . . .          | 271    | 261        | 213      | 210            |
| Harvard . . . . .            | 195    | 192        | 185      | 183            |
| Middlebury . . . . .         | 49     | 48         | 38       | 37             |
| Princeton . . . . .          | 13     | 12         | 12       | 11             |
| Union . . . . .              | 11     | 11         | 9        | 9              |
| Vermont University . . . . . | 18     | 17         | 13       | 12             |
| Williams . . . . .           | 38     | 37         | 33       | 32             |
| Yale . . . . .               | 93     | 89         | 78       | 74             |
| Other . . . . .              | 64     | 60         | 51       | 40             |
| Total . . . . .              | 938    | 897        | 753      | 725            |

SEMINARY TABLE.

| SEMINARIES.          | Total.                | Less. | Graduates. | Pastors. | Grad. Pastors. |
|----------------------|-----------------------|-------|------------|----------|----------------|
| Andover . . . . .    | 384                   | 26    | 303        | 281      | 227            |
| Auburn . . . . .     | 18                    | 3     | 7          | 10       | 5              |
| Bangor . . . . .     | 108                   | 7     | 97         | 66       | 60             |
| Chicago . . . . .    | 5                     | 1     | 4          | 6        | 4              |
| Glilmanton . . . . . | 41                    | 5     | 35         | 33       | 29             |
| Hartford . . . . .   | 27                    | 7     | 20         | 17       | 12             |
| Harvard . . . . .    | 6                     | 0     | 6          | 5        | 5              |
| Lane . . . . .       | 8                     | 2     | 6          | 6        | 4              |
| Oberlin . . . . .    | 3                     | 0     | 3          | 1        | 1              |
| Princeton . . . . .  | 20                    | 4     | 8          | 14       | 4              |
| Union . . . . .      | 61                    | 13    | 42         | 44       | 27             |
| Yale . . . . .       | 27                    | 3     | 24         | 21       | 18             |
| Total . . . . .      | 703<br>71<br>—<br>632 | 71    | 555        | 503      | 396            |

The second column in the Seminary table shows the deduction to be made for names repeated, and belonging more properly to a different institution. These, taken from the total, show 632 as the number who have been educated wholly or in part in these Seminaries. Of the 907 pastors 503 have been in a Seminary and 396 graduated.

Of those who studied theology privately, as all did before 1812, eighteen were pupils of Dr. Emmons and nine of Dr. Burton. The first Andover student ordained in the State was Seth Chapin. He was not a graduate, however, and to Richard Hall belongs the distinction of being the first graduate, both from Andover and Middlebury College, to be settled in New Hampshire.

*Pastorates.*—Nine hundred and seven different pastors have served these churches. One hundred have been installed twice; 13 three times, and one has been pastor of four churches. Adding, we have 1,036 pastorates, of which 600 began with ordination and 436 with installation. 173 pastors have died in office and 797 have been dismissed, leaving 77 in service. The average length of the 970 completed pastorates is 12 years, 5 months, and 16 days; of the 182 terminated before 1801, 18 years, 2 months, and 7 days. This comparison illustrates the briefer term of the modern pastorate; but it comes out more forcibly in the fact that as many have been completed since September, 1838 (a period of less than 38 years), as in the 200 years previous; while of the 173 who died in office, only 40 have done so in the latter period, and one half of all died before 1810.

Appropriate distinction is given by the following table to—

#### PASTORATES OF FORTY YEARS OR MORE.

|  |                                     |
|--|-------------------------------------|
| Ainsworth, Laban, Jaffrey. 75.*†       | Cushing, Jonathan, Dover. 52.*†     |
| Adams, Joseph, Newington. 68.          | Kidder, Joseph, Nashua. 52.*†       |
| Hill, Ebenezer, Mason. 64.*†           | Robinson, Isaac, Stoddard. 52.*     |
| Pike, James, Somersworth. 62.*†        | Wood, Abraham, Chesterfield. 51.*†  |
| Flagg, Ebenezer, Chester. 60.*†        | Davidson, William, Derry. 51.*      |
| Porter, Huntington, Rye. 60.*†         | Piper, Asa, Wakefield. 50.*†        |
| Merrill, Nathaniel, Hudson. 50.*       | Burnap, Jacob, Merrimac. 49.*       |
| Bailey, Abner, Salem. 58.*†            | Miles, Noah, Temple. 49.*           |
| Emerson, Daniel, Hollis. 58.*†         | Haven, Joseph, Rochester. 40.*†     |
| Porter, Nathaniel, Conway. 58.*†       | Farrar, Stephen, New Ipswich. 49.*† |
| Haven, Jacob, Croyden. 57.*†           | Odlin, John, Exeter. 48.*†          |
| Wood, Samuel, Boscawen. 55.*†          | Moody, John, Newmarket, S. 48.*†    |
| French, Jonathan, North Hampton. 55.*† | McClintock, John, Greenland. 48.*   |
| George, Enos, Barnstead. 55.*          | Newell, Gad, Nelson. 47.*†          |
| Shaw, Jeremiah, Moultonboro'. 55.*†    | Peabody, Stephen, Atkinson. 47.*    |
| Barnard, Jeremiah, Amherst. 55.*†      | Gay, Bunker, Hinsdale. 47.          |
| Barstow, Zedekiah, S. Keene. 55.*†     | Fessenden, Thomas, Walpole. 46.*†   |
| Crosby, Jaazaniah, Charlestown. 54.*   | Burnham, Amos, W., Rindge. 46.      |
| Haven, Samuel, Portsmouth. 54.*†       | Bodwell, Abraham, Sanbornston. 46.  |
| Allen, William, Greenland. 53.*†       | Potter, Isaiah, Lebanon. 45.*       |
| Parsons, Samuel, Rye. 52.*†            | Wilson, John, Auburn. 45.*          |
| Fogg, Jeremiah, Kensington. 52.*       | Hidden, Samuel, Tamworth. 45.*      |
| Walker, Timothy, Concord. 52.*         | Whiton, John M., Antrim. 45.        |

\* Died in office.

† Had colleague.



Kelly, John, Hampstead. 44.  
 Fisher, Elias, Lempster. 44.\*†  
 Prentice, Josiah, Northwood. 43.  
 Burnham, Abraham, Pembroke. 43.  
 Wilkins, Daniel, Amherst. 43.\*†  
 Smith, Isaac, Gilmanton. 43.\*  
 Adams, Joseph, Stratham. 43.\*  
 Bouton, Nathaniel, Concord. 42.  
 Howe, Perley, Surry. 42.  
 Tucke, John, Gosport. 41.\*  
 Trask, Nathaniel, Brentwood. 41.\*

Harris, Walter, Dunbarton. 41.  
 McGregore, Daniel, Londonderry. 41.\*  
 Goodridge, Sewall, Lyndeboro'. 41.\*  
 Sabin, John, Fitzwilliam. 40.\*†  
 Patrick, William, Canterbury. 40.  
 Sprague, Edward, Dublin. 40.\*  
 Parker, Edward L., Derry. 40.\*  
 Savage, Thomas, Bedford. 40.  
 Lankton, Levi, Alstead. 40.  
 Bradford, Ephraim P., New Boston. 40.\*  
 Total, 67.

Twenty-nine pastors have held their office 50 years or more, and only one of these was dismissed, Mr. Adams, of Newington, and 25 had colleagues.

Thirty-eight pastorates extend from 40 to 49 years, including 17 cases of dismissal and 9 of colleagues.

Dr. Barstow was the last representative of the half-century pastors. Dr. Bouton was the last and is the only surviving pastor of 40 years' service. Mr. Buxton's name may be added to the list, if his resignation offered last year is not acted upon, for another.

Fifty-five pastors have served from 30 to 40 years, and 101 have served from 20 to 30 years, including in the latter 10 who were not installed. This makes 223 in all whose ministry exceeded 20 years.

Of kindred interest is the following list of those who reached the distinction of being, each in his time, the oldest pastor in the State.

Leverich, William. 1633.  
 Bachiler, Stephen. 1638.  
 Wheelwright, John. 1641.  
 Dalton, Timothy. 1642.  
 Dudley, Samuel. 1662.  
 Cotton, Seaborn. 1683.  
 Moodey, Joshua. 1686.  
 Pike, John. 1697.  
 Cotton, John. 1710.  
 Rogers, Nathaniel. 1710.  
 Odlin, John. 1723.  
 Allen, William. 1754.  
 Adams, Joseph. 1760.  
 Pike, James. 1783.  
 Flagg, Ebenezer. 1792.  
 Bailey, Abner. 1796.  
 Emerson, Daniel. 1798.  
 Haven, Samuel. 1801.  
 Farrar, Stephen. 1808.  
 Gay, Bunker. 1809.  
 Fessenden, Thomas. 1810.  
 Kidder, Joseph. 1813.

Burnap, Jacob. 1818.  
 Wood, Abraham. 1821.  
 Haven, Joseph. 1823.  
 Porter, Nathaniel. 1825.  
 Wood, Samuel. 1836.  
 Ainsworth, Laban. 1836.  
 George, Enos. 1858.  
 Barstow, Zedekiah S. 1859.  
 Buxton, Edward. 1873.  
 John Odlin was the senior pastor for 31 years.  
 Joseph Adams, of Newington, 23 years.  
 Laban Ainsworth, 22 years.  
 Samuel Wood held the distinction less than 2 months, and John Cotton but 17 days.  
 William Leverich was not a Pastor, but he was the first minister in the State, laboring before any church organization existed.  
 Samuel Dudley also was not Pastor, because the court interdicted the organization of a church, but he was senior minister 21 years.

*Centenarians.*—John Sawyer reached the age of 103 years; Laban Ainsworth that of 100 years; Stephen Bachiler was probably 100. Sixteen died when between 90 and 100 years of age.

\*Died in office.

†Had colleague.

# ERRATA.

We add a list of such errors as have been noted in the previous articles. Where a name or date is given with no explanation, some error will be found in the text. A large share of the errors noted in Part I are corrected in Part II. For some of these mistakes we accept our full responsibility; but it is only just to say that a large share of them were copied from authorities which we could not at the time question or suspect. The more one deals with figures the more he becomes suspicious of any but original sources. And even family records and tombstones are not always to be trusted.

## PART I.

Alstead, Page, Alvah C., i. not o.  
 Alton, omit b. 1740.  
 Atkinson, Pierce, o. 1843.  
 Auburn, Annan, i. (?) not o.  
 " Insert Armes, J. L., a. 1869-71.  
 " Population, 815.  
 Barrington, Tenny, David.  
 Bath, Nichols, i. 1838.  
 " Not dis. but \*, 1842, July 21.  
 Bennington, insert McClenning, D., a. 1857, June; 1859, May.  
 Bradford, Goodhue, dis. Aug. 30.  
 Bristol, Ketchum, 1866, Nov.; 1875, May.  
 Campton, chartered 1767.  
 " Stone, dis. Sept. 11.  
 Canterbury, Doldt, began 1870, Feb.  
 Charlestown, Olcott.  
 " Foster, \*, 1810.  
 Colebrook, insert Waldo, N., a. 1819-1822.  
 " Pratt, H., a. 1857, Oct. —, 1859, May.  
 " Bradford, dis. Feb. 14.  
 " Hill, dis. 1856 Oct.  
 " Page, 1862, Aug. —, 1866, Aug.  
 Concord, Noyes, o. May 3.  
 Deerfield, Condet, dis. 1863.  
 Dover, Knollys, i. (?) not o.  
 " Pike, insert b. 1678.  
 " Parsons, dis. 1856, June.  
 Dublin, Hayes, omit A.  
 Durham, insert Hull, Joseph, a. 1660(?)—1662.  
 Epsom, Putnam, i. 1847.  
 Exeter, ch. org. 1639.  
 " Rogers, i. not o.  
 " Chickering, i. 1835.  
 Fremont, formerly Poplin.  
 Gilsun, Chase, i. not o.

Goffstown, Ray, dis. 1867.  
 Gosport, Brock, 1652-1662.  
 " Sewall, \*, March 16.  
 Hampstead, Bullard, Ebenezer.  
 Hampton, Webster, i. not o.  
 Hillsboro', Partridge, dis. April 16.  
 Hollis, Gordon, i. not o.  
 Kingeton, Seccombe, i. not o.  
 " Smith, dis. Sept. 18.  
 " Mellish, dis. June 5.  
 Lancaster, insert Perry, C., a. 1841-1842.  
 Lebanon, Cooke, i. May 13.  
 Littleton, Worcester, o. Mar. 17.  
 Marlboro', Lyman, dis. 1863, May.  
 Merrimac, Hubbard, C. L.  
 Milford, Pierce, George, Jr.  
 Milton, Doldt, dis. 1870, Jan.  
 Nashua, population, 10,541.  
 " Pearl St. Ch. org. 1846.  
 Nelson, French, i. not o.  
 New Boston, Moor, i. not o.  
 New Ipswich, Barbour, i. not o.  
 Northwood, Cogswell, o. Nov. 3.  
 Orford, Carter, a. 1869, Aug.  
 " Lawrence, a. 1865, Dec.  
 Pelham, Keep, o. Sept. 30.  
 Pembroke, insert Carter, N. F., a. 1865-6.  
 Peterboro', Fine, o. not i.  
 Plainfield, Porter, not dis. but \*, 1829, Sept. 3.  
 Portsmouth, Holt, i. Oct. 5.  
 Raymond, insert Thurston, J., a. 1798-9.  
 " Farnsworth, o. Nov. 3.  
 Seabrook, Abbott, o. 1837.  
 Somersworth, 2d Ch. disbanded 1861, Sept.  
 Thornton, Estabrook, dis. 1737, Oct. 18.  
 Troy, Goodhue, a. 1864, Oct. —, 1868, April.  
 Wolfeboro', insert Thompson, L., a. 1868-9.

## PART II.

Barstow, b. 1790; age 82.  
 Bird, J., b. June 19.  
 Brown, C., b. 1771, Jan. 25; age 45.  
 Carpenter, A., o. soon after July 30; dis. 1738.  
 Carpenter, E. I., insert A. f., 1841.  
 Chapin, Geo. F., o. April 15.  
 Chapin, Seth, insert A. f., 1811.  
 Choate, B., H. C., 1703.  
 Cutler, Calvin, \*, Feb. 17.  
 Davis, Joel, b. (?) 1777, Oct. 8; o. 1808; \*, Feb. 6.  
 Dexter, H. M., o. Nov. 6.  
 Dow, E., insert A. f., 1849.  
 Eldredge, erase a. after 6.  
 Emerson, T. A., b. Walsfield.  
 Gay, J. S., b. Feb. 7.  
 Harrie, Samuel, \*, 1843, Sept. 5; age 74.  
 Holt, Edwin, \*, July 2.  
 Kendall, H. A., Concord, East.  
 Lankton, L., b. 1754, Dec. 31; o. Sept. 3; age 85.  
 Lanphear, O. T., insert D. D.  
 Lasell, omit final e.

Merriam, G. F., P. f and o. March 9.  
 Merrill, J. L., o. Oct. 31.  
 Miles, E. C., U. f.  
 Moody, Samuel, omit e.  
 Noble, Oliver, \*, after Newcastle.  
 Parker, Henry E., b. 1821.  
 Pitkin, P. H., Farmington, a.  
 Porter, M., \*, after Plainfield.  
 Rich, A. B., o. Feb. 18.  
 Richards, J. D. F., L. f. U. f.  
 Richardson, G. B., Alstead, a.  
 Riddel, S. H., b. Jan. 2.  
 Shattuck, A. F., A. f.  
 Spaulding, W. S., date given as ord. is that of approbation to preach.  
 Stone, Harvey Merrill.  
 Tomb, S., South Newmarket.  
 Tracy, C. B., o. March 10.  
 Watson, A., theology with W. E. Park.  
 Watson, C. C., o. July 2.  
 Wheelock, S. M., A. f. 1812.  
 Whitton, O. C., Troy, a.  
 Woodbury, F. P., insert U before 1861.

## CONGREGATIONAL NECROLOGY.

Mrs. ANNA (BELDEN) McLEAN, wife of Rev. Allen McLean, late pastor of the Grove Street Congregational Church, of East Orange, N. J., died at Nice, France, April 27, 1875, at the age of thirty-five. She was born in Simsbury, Conn., July 21, 1840. Her parents were Horace and Selina (Fowler) Belden, of that town. She was married Dec. 1, 1869. One child, a daughter, survives her.

From her earliest years Mrs. McLean exhibited a sweetness of disposition and gentleness of spirit which won for her the love of all who knew her; and yet with this gentleness was combined such strong convictions of the right and such firmness of character that nothing could cause her to swerve from what she felt to be her duty towards God and man. At the age of about twenty years she publicly professed her faith in Christ, coming out alone from the world in a season of spiritual coldness. From that time she was ever active in doing all in her power to advance the interests of Christ's kingdom. Often was her voice heard in prayer in the social meeting when others withheld themselves from such a service. Of her means she gave liberally to objects of Christian benevolence, especially to the work of foreign missions, in which she was deeply interested. As the wife of a Christian minister she was unassuming, prudent, happy, and useful. "In her tongue was the law of kindness."

After an illness of two years, during which no murmur escaped her lips, she "fell asleep" at Nice, where with her family she had gone in the hope of prolonged life. Bidding her husband "good-night" as usual, she remarked, "Now I hope I shall go to sleep and sleep till morning." She soon slept, and her morning dawned in the world of glory. Her remains were brought home, and rest in the family burial-place at Simsbury.

A. M<sup>o</sup>L.

Rev. JOHN WOLCOTT STARR, born at Guilford, Conn., March 9, 1848, was graduated at Yale College, 1871, and at Yale Seminary, 1874. During the summer vacation of Junior year he engaged in missionary labor in the town of Stratton, Vt., and the following year in the town of Sleepy Eye, Minn. Having finished his studies he accepted an invitation from the Home Missionary Society, of New Hampshire, to preach in the town of West Stewartstown; he was ordained at Guilford, Conn., June 18, and began his labors July 5, 1874. He died at West Stewartstown of pneumonia, June 22, 1875, at the age of twenty-seven. Thus early was he called to leave

Christ's ministry on earth to enter a higher and more blessed service in heaven. He was the son of John Shipman and Lydia Austin (Lay) Starr, and was expecting to be married in a few weeks.

His outer life was always exemplary ; his inner life was beautiful. Though his earnestness in prayer, his diligence in study, and his conscientious observance of duty were always marked, yet few suspected the depth and intensity of his religious aspirations ; but his diaries and letters disclose the fact that during the last four years he had put forth mighty efforts to attain a higher Christian life. They bear traces of hard struggles with temptation, and powerful wrestlings with God in prayer ; they reveal a constantly increasing earnestness of purpose and a rapid growth in grace ; they are, in short, a beautiful picture of a soul striving heavenward. He regarded prayer as the principal means of grace for the Christian. "I want a heart to pray" was the strongest desire of his soul. On one occasion he writes, "To pray well is worth the work of a lifetime."

Like all who maintain a close communion with God, he held his soul to a strict account. Every day he reviewed his life, and faithfully recorded the events thereof in his journal, sometimes with tears of rejoicing that God had helped him to be faithful, more often with bitter anguish, because of his deficiencies and shortcomings. In his habits of prayer and self-examination he bore a striking resemblance to Edward Payson, from whom, indeed, he derived much inspiration and help.

From early life he had been affected with a bodily infirmity which at times caused him the most intense pain, and wholly unfitted him for work. No one can realize how much he suffered from this source ; yet he never murmured, never complained, and very seldom referred to it. His patient endurance of this great trial was often the occasion of remark among his intimate friends.

It would naturally be inferred that a man of his religious habits would be a diligent and accurate student ; and so he was. His reasoning faculties were strong and acute, and he was fond of grappling with the difficult problems of theology and metaphysics ; yet he was also extremely practical, and valued knowledge only as it helped him to understand God and man, and enabled him to reconcile the latter to the former. As a pastor he was faithful and untiring in his efforts to minister to the spiritual wants of his flock. It could be said of him that he was thoroughly devoted to his work. He entered the ministry from choice, and regarded it as a great privilege to be permitted to preach Christ's gospel to sinful men.

He was introduced to his field in Sleepy Eye, Minn., by Rev. Edwin H. Alden, who writes of him as follows: "He had the reputation of being a very earnest and unremitting laborer for Christ on that field. In addition to his other labors he organized a Sunday School at Golden Gate, where he often preached in connection with Sunday School service. There also his memory is very precious. The congregation at Sleepy Eye increased constantly under his preaching, many of the young people especially becoming deeply interested in his sermons. Some of them have since found the Saviour, and I have no doubt received much of their first impulsion towards a better life through his earnest and consistent life and preaching.

"Twice or more every Sabbath the Word of God is read to the congregation worshipping there from the Bible which he gave to that church. His work there was very successful, and his influence for good will never cease. If he had done no work but that, it richly paid for the time and sacrifice devoted to his education."

The same might also and even more truly be said of his last year's work in West Stewartstown, where he left a community to mourn him as one man, a church that had grown under his ministry to miss his labors, and many hearts, which he had moved to a holier life, to a sorrow no less real because silver-lined with precious memories and glorious hopes.

H. W.

Rev. WILLIAM TYLER, son of Ebenezer and Mary (French) Tyler, was born at Attleboro', Mass., Jan. 7, 1789. He was graduated at Brown University in the class of 1809, and after engaging for some years in business pursuits with his father turned his attention to the study of theology, and became a student with the late Dr. Emmons, of Franklin.

He was twice married. His first wife was Miss Betsy Balcom, whom he married July 1, 1813. She died at South Weymouth, Mass., June 9, 1822. By her he had one son, who is still living. For his second wife he married Miss Nancy W. Newell, Nov. 29, 1825, who died in Auburndale, Mass., Feb. 14, 1876. By her he had eight children, of whom all but two survive.

He was licensed to preach in 1818, and, February 24, 1819, was ordained as co-pastor with Rev. S. Williams, at South Weymouth, where he resided in the active and faithful discharge of pastoral duties until 1832, when he was dismissed at his own request and removed to South Hadley Falls as pastor of the church in that village. The only place of worship was the upper room of a chapel. Through his instrumentality a comfortable church was erected. In

1839 he resigned his pastorate and removed to Amherst to secure better opportunities for educating his children. While living at Amherst he frequently officiated in neighboring towns under a commission from the Massachusetts Home Missionary Society, and was particularly interested in the churches at Pelham and New Salem. In the former place a house of worship was built through his exertions, and in the latter a church was organized. In 1847 he removed to Northampton, where he edited a paper for two years. Thence, in 1852, he went to live in Pawtucket, and was sent as a delegate from that town to the Massachusetts Constitutional Convention in 1853.

His last place of abode was Auburndale, whither he removed in 1863, and where he died, Sept. 27, 1875, aged eighty-six years, eight months, twenty days. Mr. Tyler was a man of large sympathies, and deeply interested in all those movements, social and political, which have so changed our national life during the last generation. At the same time he was conservative in his actions, always aiming at the things which make for peace. He was particularly well informed on all questions relating to the history and divisions of New England theology, and while no partisan, was always earnest in asserting and defending the sounder orthodoxy of the last generation. A pleasant writer, an industrious reader, and a fluent converser, he was ever ready both to receive and to impart instruction and information.

He was eminently hospitable, and all who had occasion to visit at his house were ever made welcome to his genial home and bountiful table. In the words of his pastor, "His mind was erect, though his form was bent with the weight of years. To a life-time in the ministry he added the usefulness of many years as a good parishioner, a kind neighbor, an interested citizen. With a fearless utterance and a hopeful spirit, he bore the convictions of maturity and the freshness of youthful feeling down to the gates of death."

J. R. D.

## LITERARY REVIEW.

## THEOLOGICAL AND RELIGIOUS.

IN a former number of the *Quarterly* (October, 1875, p. 587), we noticed at some length the first volume of Mr. Abbott's proposed series of annotations on the New Testament. That volume contained notes on the Gospels according to Mathew and Mark. We then commended both the general plan of the author and the execution of that portion of his work. That he might meet the immediate wants of the Sabbath Schools which were then studying, in course, the Acts of the Apostles, Mr. Abbott prepared and issued the notes on this book next, leaving those on Luke and John to be issued later.

The present volume, *The Acts of the Apostles*,<sup>1</sup> has thus been for some time in the hands of biblical students. It has been found to have the same general characteristics as the former, with, perhaps, somewhat more of ease and freedom of manner, such as would be the natural result of practice in the work of an annotator. Carefulness in giving the results of the latest scholarship, clearness and conciseness of statement, candor in admitting and solving difficulties, just relative proportion in the extent of comments, and a manifest purpose to exhibit the meaning of the text as it is, without attempting to modify it in order to adjust it to any set of opinions,—these are the marked excellences of the work, taken as a whole. Teachers and the higher class of pupils in the Sabbath Schools, with this volume at hand, will need few other helps. Its value is greatly increased by maps exhibiting the missionary journeys of the Apostle Paul, and a convenient Geographical Gazetteer, together with a large number of well-executed pictorial illustrations, presenting to the eye scenes and objects referred to in the text. The large class of students of the Bible, for which Dr. Hackett's full and elaborate Commentary would prove both too learned and too costly, will find in Mr. Abbott's book a convenient, reliable, and generally sufficient manual. The publishers have left nothing to be desired in the manufacture of the volume.

As the International Sabbath School Lessons for 1877 are selected from eight different books of the Bible, many teachers will find it difficult to procure the separate commentaries on all these portions of Scripture. A condensed volume of *Select Notes*<sup>2</sup> has been prepared on these lessons, designed fully to meet the wants of ordinary teachers. The plan of the work was happily conceived and has been executed with great skill. The volume is not large, and is furnished at a moderate expense; and yet it gives quotations from nearly two hundred and fifty authors in explanation of the text, in illustration of its truths, and in a practical enforcement of these truths. Mr. and Mrs. Peloubet have peculiar natural qualifications for this kind of labor, and their large experience is a guarantee of their success.

<sup>1</sup> See A. S. Barnes & Co., p. 456.

<sup>2</sup> See Henry Hoyt, p. 615.



*Lectures on the Gospels*<sup>1</sup> is the title of two volumes of sermons on the Pericopes of ritualistic churches. As an exposition of important selections of Scripture they are worthy of attention. The style is simple and chaste. For devotional reading we know of but few discourses of equal merit. We commend them to the careful perusal of those who would learn to preach scripturally, and to all who find delight in having Christ brought near to their souls.

WE are gratified to see that the discourses of Pres. Wayland<sup>2</sup> are still kept before the public. For their comprehensive grasp, their admirable diction, and their evangelical spirit they are a model which every minister may profitably study.

DAWN TO SUNRISE<sup>3</sup> is the first offering made to the public by a lady who certainly has a genius for writing. She discourses on Genesis, Antediluvian Man and his Associates, The Deluge, The Confusion of Tongues and Dispersion of the Tribes, Ophiolatry, Diabolism, Sabæism or Star Worship, China and its Religions, Persian Mazdaism, Brahminism, Buddhism, The Religion of Ancient Egypt, Moses and the Religion he taught, The Scandinavian Religion, The Religion of Greece and Rome, Mahomet and his Religion, and Christianity.

She is bold in her speculations, has a winning imagination, uses at times great strength of diction, and gives evidence of patient research.

#### HISTORICAL AND BIOGRAPHICAL.

THE study of Revolutionary history and of the spirit of the days in which that history was made may be counted among the richest fruits of the observance of this centennial year. The scenes and incidents of the great struggle in which the foundations of our national institutions were so firmly and wisely laid have, almost of necessity, in the passing of three or four generations, lost somewhat of their distinctness and very much of their original impressiveness to the minds of the greater portion of the people. Without recalling the men and their spoken thoughts, the events in which they were the actors, and especially the spirit of sublime self-sacrifice which marked that memorable time, it would have been impossible so to celebrate this year that it should serve to rekindle a just veneration for our ancestors and to revive the decaying spirit of genuine patriotism. The numerous discourses delivered by able men in all parts of the country—discourses largely historical and patriotic in their character—have doubtless awakened, especially among the younger portion of our countrymen, a quickened desire to learn more than they have generally known about the birth of the nation and the throes by which it was attended. There is likely to be for some time to come a more careful study of the records and

<sup>1</sup> See Lutheran Bookstore, p. 616.

<sup>2</sup> See D. Lothrop & Co., p. 615.

<sup>3</sup> See Lovell Printing and Publishing Co., p. 616.

traditions relating to that momentous conflict to which as a people we owe our grand inheritance.

In this view the *Centennial Offering*,<sup>1</sup> by Hezekiah Niles, is eminently seasonable. The author was widely known in his day as a faithful chronicler of events. It was his special genius for this sort of work that made his Register famous. Discovering, more than half a century ago, that the facts of Revolutionary history were even then becoming less familiar, and that important documents were in danger of becoming lost or buried in oblivion, he made, with great care and pains, the collection embraced in this volume, now reissued in a form worthy of the matter. It includes a great number of "Speeches, Orations, and Proceedings, with sketches and remarks on men and things, and other fugitive or neglected pieces belonging to the Revolutionary Period of the United States." It is an invaluable collection. It would require of any reader the labor of months to search out from different sources and bring together the papers that are here furnished to his hand. They are arranged in the order of the original thirteen States, beginning with New Hampshire. They fill 522 pages, and include a convenient index. The paper and type are all that could be desired, and the publishers, Messrs. A. S. Barnes & Co., deserve the thanks of the public for having made the volume so attractive. Every educated young man, every intelligent citizen even, should be familiar with these papers, and they will bear reading many times. The book will of course find a place in every complete library, by the side of the standard histories. When shall we see again in our leading public men the courage, the integrity, the self-devotion, the far-seeing statesmanship that were exhibited by so many of the men who may justly be styled the founders of the republic?

AMONG the volumes of historic interest, illustrative of our national development with which this centennial year abounds, the *First Century of the Republic*<sup>2</sup> deserves notice. It is made up chiefly of articles first published in *Harper's Magazine*. These papers set forth our progress as a nation in mechanics, manufactures, agriculture, mining, commerce, population, wealth, government, education, science, literature, fine arts, medicine, jurisprudence, humanity, and religion. They give a vast amount of information, which is rendered accessible by a general index. The articles vary in merit, and we notice that the paper on "A Century of American Literature," by Edwin P. Whipple, shows the author's want of liberality in the prominence which he gives to so-called "liberal" writers, and in the flippant and superficial manner in which he speaks of Calvinistic doctrines and authors.

*The Life, Letters, and Journals of George Ticknor*<sup>3</sup> are among the most remarkable volumes of biography issued the present year. The subject of them was born in Boston in 1791, of good parentage, and early received

<sup>1</sup> See A. S. Barnes & Co., p. 456.

<sup>2</sup> See Harper & Bros., p. 613.

<sup>3</sup> See James R. Osgood & Co., p. 346.

a liberal education. After graduation at Dartmouth in his sixteenth year, he pursued a still further course of classical studies for three years under private instruction; he then studied law for three years, and being admitted to the bar, devoted himself to the legal profession for one year; but he felt more interest in classical studies and literary pursuits than in the practice of the law, and hence abandoned his profession. He then spent a year in travelling in his own country, and in the study of the German language that he might be prepared to enter a German university. His high social position enabled him to form personal acquaintance with the most distinguished men of that day.

In the twenty-fourth year of his age, Mr. Ticknor went to Europe, and visited various celebrities in England. Lord Byron made to him the remarkable statement that while writing his "English Bards and Scotch Reviewers" "he kept house for a month, during which time he never saw the light of day, rising in the evening after dark, and going to bed in the morning before dawn." (Vol. I, p. 67.) Mr. Ticknor then entered the University of Göttingen, which at that time sustained the relative rank now accorded to the University at Berlin. Here he remained twenty months. While in Germany he became personally acquainted with Goethe, Schlegel, Humboldt, Madame de Staël, Southey, Chateaubriand, Thorwaldsen, Niebuhr, Talleyrand, and many other men of the highest note. In his twenty-fifth year he received the offer of the professorship of French and Spanish literature at Harvard. He then devoted nearly a year to travelling on the Continent, six months of it being spent in Spain.

Returning to England, he formed the companionship of such men as Lord Holland, Sir James Mackintosh, Sydney Smith, Lord Brougham, Lord Lansdowne, Lord Lauderdale, Lord Auckland, Lord John Russell, and their associates. He writes, "I have now become so weary with the perpetual change of acquaintance that I generally seek, wherever I go, to make myself as familiar as I can in one house, at the expense of all others." (Vol. I, p. 264.)

Mr. Ticknor was prepared to make the most of the advantages afforded him in such society, and his journals and letters are both instructive and entertaining, furnishing portraits of men and illustrations of the state of society drawn with discrimination and skill. To read his lucid pages is second only to the enjoyment of his privileges.

Mrs. Fletcher he pronounces "the most powerful lady in conversation in Edinburgh." Of Playfair he says, "Playfair is a most interesting man of seventy. I would rather be like him, in general temper, manners, and disposition, than like anybody of that age I know." He writes, "While we were at breakfast (at Mackenzie's) Lord Elgin came in, — a man about fifty, and as fat, round, stupid-looking a man as can well be found." (Vol. I, p. 279.)

Of Walter Scott he writes, "He is, indeed, the lord of the ascendant now in Edinburgh, and well deserves to be, for I look upon him to be quite as remarkable in intercourse and conversation, as he is in any of his writings, even in his novels. . . . His countenance, when at rest, is

dull and almost heavy, and even when in common conversation expresses only a high degree of good nature; but when he is excited, and especially when he is repeating poetry that he likes, his whole expression is changed, and his features kindle into a brightness of which there were no traces before. His talent was developed late." (Vol. I, p. 280.) We give these quotations as snatches of what we should be happy to give in fuller measure, illustrative of the personages with whom he was associated.

In his twenty-eighth year he returned to his own country and assumed the professorship of the French and Spanish Languages and of the Belles-lettres. He remained in his professorship fifteen years, during which he was never "absent from an exercise or tardy at one." (Vol. I, p. 200.) He then visited Europe with particular reference to the health of his family, and was absent about three years.

It was not until Mr. Ticknor was fifty-eight years of age that he gave to the public his *History of Spanish Literature*. He had devoted ten years to its preparation, and it remains to-day, twenty-seven years since it was published, the standard authority on this subject.

Mr. Ticknor, at a later period, became engrossed in the enterprise of establishing a vast circulating library for the promotion of the intellectual improvement of the people. The result of his labors, and those of honorable associates, is seen in the Public Library of Boston, now numbering over 200,000 volumes. In its early history, the labor of organizing, purchasing, and cataloguing the books devolved upon Mr. Ticknor. It was for the purchase of books for this library that he visited Europe the third time, in 1856, and was absent between one and two years.

In advanced life he remarked that "the ancient civilizations of the world had been undermined and destroyed by two causes, — the increase of standing armies, and the growth of large cities; and that modern civilization had now added to these sources of decay a third, in the hypothecation of every man's property to other nations. (Vol. II, p. 493.) He died on the 26th of January, 1871, in his eightieth year.

Mr. Ticknor delighted in the acquisition of knowledge, and had a "paramount and obvious purpose of making his knowledge, his experience, and his thought of use to others, especially to the young, and of placing all his powers at the service of his fellow-men." (Vol. II, p. 496.)

The first ten chapters of this memoir were prepared by Hon. George S. Hillard, but on account of the failure of his health, the remainder were compiled by Mrs. Ticknor and her eldest daughter. A large part of the whole work consists of selections from the writings of the distinguished subject, and every lover of literature will find delight in its pages.

The seventh volume of *The History of Reformation in Europe in the Time of Calvin* <sup>1</sup> has just been issued. It includes within its view Geneva, Denmark, Sweden, Norway, Hungary, Poland, Bohemia, and the Netherlands.

The writings of Dr. Merle d'Aubigné are too well known to need com-

<sup>1</sup> See Robert Carter & Brothers, p. 613.

mendation, and the theme of which he treats is too important to escape attention. We join with Prof. Godet, of Neuchâtel, in recommending "this work to those who are glad to find wholesome nutriment for the strengthening of their faith, to those who by contact with a vivifying stream wish to give renewed vigor to their spiritual life."

THE progress which has been made in Assyrian discovery since Layard, in 1845, began to open the great mounds of Nineveh and Nimroud, is truly wonderful. Before the year just named some slight work had been done by Mr. Rich, agent of the East India Company at Bagdad, and by M. Botta, French Consul at Mosul. What they had done, however, was enough simply to excite curiosity among the learned nations of the West, but not to satisfy it. Layard was the first great explorer who gave scholars the materials on which to display their learned skill. Through the labors of the Rawlinsons, Lenormant, Oppert, Fox, Talbot, George Smith, and many others, the literature inscribed 3,000 years ago on these Assyrian walls and clay tablets is fast becoming the common property of the world.

The language with which these scholars have had to deal is called variously *cuneiform*, *cuneatic*, *arrow-headed*, *wedge-shaped*,—as all these modes of designation are employed for one and the same thing. If one looks at a specimen of the language he will see that a simple elemental form or figure resembling a wedge everywhere appears grouped in almost endless combinations. The clew to its meaning was as simple almost as that which led to a knowledge of the Egyptian hieroglyphics. This language was found to be what may be called a *monumental* language, not confined to Assyria, but prevailing, in its essential features, throughout the old nations of Western Asia, down to the time of Alexander the Great. In Persia, a kingdom dominant after Assyria had passed away, were found the trilingual inscriptions, *i. e.* the cuneiform inscriptions accompanied by two others, in which the same meaning was given in other languages, just as when the inscription over the cross was written in Hebrew, Greek, and Latin, that all might read it. The Persian inscriptions were mastered with comparative ease, and through them a broad light has been thrown upon the others. We need no longer doubt, in perusing such a volume as that now before us, that we are reaching the real words and thoughts of the ancient Assyrians.

The latest volume<sup>1</sup> from the pen of Mr. George Smith (whose recent decease invests it with special interest), of the British Museum, is particularly devoted, as the title implies, to those legends designed to illustrate the early chapters of the Old Testament. We find on these Assyrian tablets the story of the creation of the world, the fall of man, the flood, the building of Babel, which are strikingly like, and, in some respects, strikingly unlike the Bible narratives. Especially in the story of the flood, no reader can fail to be impressed with the remarkable parallelism between the two narratives, at the same time that he finds discrepancies so positive and open that one record could not have been copied from the

<sup>1</sup> See Harper & Brothers, p. 345.

other. There is no room in a notice like this to go into minute details; but we will indicate a few points. There are more people in the Assyrian ark than in the ark of the Bible. The Assyrian flood lasts only seven days before the ark rests on the mountain Nizir; while in the Scripture story it is one year and ten days from the closing of the doors of the ark before the inmates are released; and the mountain where the ark rests is Ararat. In the Assyrian record, the first bird sent forth is a dove, which returns; then a swallow, which returns; then the raven, which "did eat; it swam and wandered away, and did not return." In the Bible story a raven is first sent out, "which went forth to and fro until the waters were dried up from the earth"; next the dove was sent forth, which returned; then after seven days the same bird was sent out again, and returned with the olive-leaf; then after other seven days the dove was sent forth a third time, and did not return. The same kind of discrepancies are found in the legends of the creation and the fall, but a still broader distinction is found in the fact that in the Assyrian records, the heathen deities mingle continually in the transactions, while the Bible keeps strictly to the monotheistic idea.

We cannot but think that one grand result of these Assyrian discoveries will be to curb that lawless spirit of certain modern scholars who assign vast periods to human history, stretching out the ages of the past almost at their own pleasure. It is clear that we know of no ancient empires, having written records, which reach farther back into the past than Egypt and Babylonia, and there is nothing gathered from these Assyrian ruins which would imply a beginning of empire here much earlier than 2,400 years before Christ. It is true that some Assyrian scholars assign much longer periods; but we feel quite sure, from all the developments thus far, that it will be impossible, except by loose conjecture, to carry the beginning of Babylon back, at the utmost, more than 2,500 or 3,000 years before Christ. This is very different from the periods of 10,000 and 20,000 years, or even more, which some modern speculators are fond of using to cover the periods of Egyptian and Assyrian history.

Again, we cannot but think that these Assyrian discoveries greatly confirm a suggestion which has been often made, viz. that a certain knowledge of God and divine things was, for quite a long period of the early world, common to all the families and tribes of man, as they spread out from a common centre. The idolatries which came afterwards were corruptions from this earlier faith, and they were far purer and more elevated in the beginning than in later generations. It is very certain that these Assyrians had a remarkable amount of knowledge in respect to the things recorded in the early chapters of the Bible; and yet it is almost equally certain that the Bible was not copied from these monuments, and these monuments and tablets were not copied from the Bible. They are as strangely unlike in certain respects as they are like in others. On the whole, the Old Testament Scriptures gain most living confirmations from these Assyrian discoveries. No reader of the Bible can fail to notice that the authors of the "Kings" and the "Chronicles," that the prophets

Isaiah, Jeremiah, Ezekiel, and others, in their numerous references to Assyria, to Nineveh, to Babylon, in some way knew exactly what they were writing about. Moreover, those earlier records of the times immediately following the flood, when the first foundations of empire were laid, so far from being discredited by these researches, reveal facts and incidents towards which these Assyrian inscriptions seem all the while to point. We cannot doubt that the truth of God is to be more firmly established among men by the remarkable process now going on in the deciphering of these ancient tablets.

#### MISCELLANEOUS.

AMONG the works essential to every good library are encyclopædias and dictionaries. By the latter we would designate something more than mere lexicons, and include gazetteers or all works giving information on any subject under words alphabetically arranged. The department of Biography, in particular, is one of ever-increasing interest. *The Dictionary of American Biography*,<sup>1</sup> including men of the time, by Francis S. Drake, is as nearly of a standard character as is practicable in the nature of this department of literature. It contains about ten thousand notices of persons who have been prominently connected with the Arts, Sciences, Literature, Politics, or History of the American Continent. The notices being brief, the author is able to include names omitted in some extended encyclopædias. Obviously it has been the design of the patient and laborious author to do justice to all who have a claim on his attention. We commend his work as of great value to students and intelligent readers.

IN the list of standard authorities we would call attention to *Haydn's Dictionary of Dates*.<sup>2</sup> The first English edition of this work was published in 1841, the twelfth in 1866, and this American edition in 1869. It is not a collection of dry dates, but in the language of Mr. Vincent, the English editor, we would describe it as "a digested summary of every department of human history brought down to the very eve of publication."

SINCE our last issue the series of volumes known as *The American Cyclopædia*<sup>3</sup> has been completed. The magnitude of the work is seen in the fact that it contains 13,439 royal octavo pages, and cost from the outset nearly a million dollars. The publishers now announce an additional volume, giving a General Index of the entire series, "exhibiting, in alphabetical order, everything treated of in the work, whether professedly as the subject of a leading article, or incidentally in connection with it, and whatever is casually alluded to, in such a manner as to convey useful intelligence by the connection or otherwise, and inserting subjects not treated of by name, on which information may be found under other names." This will add greatly to the value of the work as a whole.

<sup>1</sup> See James R. Osgood & Co., p. 615.

<sup>2</sup> See Harper & Brothers, p. 613.

<sup>3</sup> See D. Appleton & Co., p. 614.



## BOOKS RECEIVED.

*Harper & Brothers, New York.*

Cyclopædia of Biblical, Theological, and Ecclesiastical Literature. Prepared by Rev. John M'Clintock, D. D., and James Strong, S. T. D. Vol. VI. ME-NEV. 1876. Royal 8vo. pp. 997. \$5.00.

The Mikado's Empire. Book I. History of Japan from 660 B. C. to 1872 A. D. Book II. Personal Experiences, Observations, and Studies in Japan, 1870-1874. By William Elliot Griffis, A. M., late of the Imperial University of Tokio, Japan. 1876. 8vo. pp. 625. \$4.00.

Haydn's Dictionary of Dates, relating to all Ages and Nations, for Universal Reference. Edited by Benjamin Vincent, Assistant Secretary of the Library of the Royal Institution of Great Britain. Revised for the use of American Readers. 1872. 8vo. pp. 541. \$5.00.

Historical Studies. By Eugene Lawrence. 1876. 8vo. pp. 508. \$3.00.

The First Century of the Republic: A Review of American Progress. 1876. Royal 8vo. pp. 506. \$5.00.

Comparative Zoölogy, Structural and Systematic. For use in Schools and Colleges. By James Orton, A. M. 1876. 8vo. pp. 396. \$2.00.

History of the Intellectual Development of Europe. By John William Draper, M. D., LL. D. Revised edition in two volumes. 1876. 8vo. Vol. I. pp. 438. Vol. II. pp. 435. \$3.00.

A General History of Rome from the Foundation of the City to the Fall of Augustulus, B. C. 753-A. D. 476. By Charles Merivale, D. D., Dean of Ely. 1876. 12mo. pp. 701. \$2.00.

A General History of Greece from the Earliest Period to the Death of Alexander the Great. With a Sketch of the Subsequent History to the Present Time. By George W. Cox, M. A., Author of "Tales of Ancient Greece," "Mythology of the Aryan Nations," etc. 1876. 12mo. pp. 709. \$2.00.

Hay Fever; or, Summer Catarrh: Its Nature and Treatment. Including the early form, or "Rose Cold"; the later form, or "Autumnal Catarrh"; and a middle form, or "July Cold," hitherto undescribed. Based on Original Researches and Observations, and containing Statistics and Details of several hundred Cases. By George M. Beard, A. M., M. D. 12mo. pp. 266. \$2.00.

*Scribner, Armstrong & Co., New York.*

Lectures on the History of the Jewish Church. By Arthur Penrhyn Stanley, D. D., Dean of Westminster. Third Series. From the Captivity to the Christian Era. With two maps. 1876. Crown 8vo. pp. 549. \$4.00.

Christian Nurture. By Horace Bushnell. 1876. 12mo. pp. 407. \$1.50.

Epochs of Modern History. The First Two Stuarts and the Puritan Revolution. 1603-1660. By Samuel Rawson Gardiner. With four maps. 16mo. pp. 222. \$1.00.

*Robert Carter & Brothers, New York.*

History of the Reformation in Europe in the Time of Calvin. By the Rev. J. H. Merle d'Aubigné, D. D. Translated by William L. R. Cates. Vol. VII. Gen-

- eva, Denmark, Sweden, Norway, Hungary, Poland, Bohemia, The Netherlands. 1877. 12mo. pp. 576. \$2.00.
- The Judgment of Jerusalem predicted in Scripture fulfilled in History. By Rev. Wm. Patton, D. D. New Haven. 1877. 12mo. pp. 231. \$1.25.
- The True Man and Other Practical Sermons. By Rev. Samuel S. Mitchell, D. D. 1877. 12mo. pp. 236. \$1.50.
- Flowers of the Forest and Other Stories. By Mrs. Sherwood. 1877. 16mo. pp. 108. \$1.00.
- The Peep of Day; or, A Series of the Earliest Religious Instruction the Infant Mind is capable of receiving. With Verses illustrative of the Subjects. 1877. 16mo. pp. 206. 75 cents.
- The Little Woodman and Other Stories. By Mrs. Sherwood. 1877. 16mo. pp. 108. \$1.00.
- Dodd & Mead, New York.*
- Elsie's Motherhood: A Sequel to "Elsie's Womanhood." By Martha Finley (Farquharson), Author of the "Story of Elsie," "Casella," "Wanted, a Pedigree," etc. 16mo. pp. 376. \$1.50.
- Religion and the State; or, the Bible and the Public Schools. By Samuel T. Spear, D. D. 1876. 12mo. pp. 393. \$1.50.
- Jehovah-Jesus. The Oneness of God, the True Trinity. By Robert D. Weeks. 1876. 12mo. pp. 140. \$1.00.
- Near to Nature's Heart. By Rev. E. P. Roe, Author of "Barriers Burned Away," "What Can She Do?" "From Jest to Earnest," etc. etc. 12mo. pp. 556. \$1.75.
- D. Appleton & Co., New York.*
- The American Cyclopædia: A Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. Vol. XV. Shomer-Trollope. 1876. Royal 8vo. pp. 878. Vol. XVI. Trombone-Zymosis. pp. 844. \$7.00 a volume.
- A. S. Barnes & Co., New York.*
- First Steps in General History: A Suggestive Outline. By Arthur Gilman, M. A., Author of "First Steps in English Literature," "Seven Historic Ages," etc. Third Edition. Revised. 16mo. pp. 385. \$1.25.
- Seven Historic Ages; or, Talks about Kings, Queens, and Barbarians. By Arthur Gilman, M. A. 16mo. pp. 144. \$1.00.
- First Steps in English Literature. By Arthur Gilman, M. A. 16mo. pp. 243. \$1.00.
- Manual of Geometry and Conic Sections, with Applications to Trigonometry and Mensuration. By William G. Peck, LL. D. 1876. 12mo. pp. 366. \$1.60.
- Songs of Delight for the Sunday School. A Collection of very Choice Songs. By Z. M. Parvin. pp. 158. 35 cents by mail, postpaid.
- J. W. Schermerhorn & Co., New York.*
- Elements of Latin Grammar, in connection with a Systematic and Progressive Latin Reader. By Gustavus Fischer, LL. D. 1876. 8vo. pp. 236. \$1.25.
- Elements of English Grammar. By S. W. Whitney, A. M. 1875. 12mo. pp. 160. 45 cents. For sale by J. L. Hammett, 39 Brattle Street, Boston.

*American Tract Society, New York.*

Ruthie's Venture; or, Flowers, Fruit, and Thorns in Glenbury. By the Author of "A Summer in the Forest" and "Floy Lindsley and Her Friends." 18mo. pp. 336. \$1.25.

May Stanhope and Her Friends. By Margaret E. Sangster. 16mo. pp. 352. \$1.25.

A Happy Summer; or, The Children's Journey. By S. Annie Frost. Quarto. pp. 183. \$1.25.

The Home Garden. Compiled by Mrs. M. W. Lawrence. 32mo. pp. 256. \$1.00.

*American Tract Society, Boston.*

Mother West's Neighbors. By Mrs. Jane Dunbar Chaplin. 1876. 18mo. pp. 150. 90 cents.

The Rescue. By W. W. Newell, D. D. 1876. 32mo. pp. 50. Cloth, 25 cents; paper, 10 cents.

*James R. Osgood & Co., Boston.*

Dictionary of American Biography, including Men of the Time, containing nearly ten thousand notices of persons of both sexes, of native and foreign birth, who have been remarkable or prominently connected with the Arts, Sciences, Literature, Politics, or History of the American Continent. Giving also the Pronunciation of many of the foreign and peculiar American names, a Key to the assumed names of writers, and a Supplement. By Francis S. Drake. 1876. Crown, 8vo. pp. 1019. \$6.00.

The Echo Club and other Literary Diversions. By Bayard Taylor. 1876. 18mo. pp. 187. \$1.25.

Poems of Places. Edited by Henry W. Longfellow. England. 18mo. Vols. I, II, III, and IV. pp. 250, 264, 280, 266. \$1.00 each.

Vest-Pocket Series. The Eve of St. Agnes and Other Poems. By John Keats. Illustrated. 1876. pp. 96.

Rab and His Friends, and Marjorie Fleming. By John Brown, M. D. Illustrated. 1876. pp. 93. 50 cents each.

*Little, Brown & Co., Boston.*

History of the United States of America, from the Discovery of the Continent. By George Bancroft. Vol. VI. 8vo. pp. 635. \$2.25.

*D. Lothrop & Co., Boston.*

Salvation by Christ. A Series of Discourses on Some of the Most Important Doctrines of the Gospel. By Francis Wayland. 12mo. pp. 386. \$1.50.

Four Girls at Chautauqua. By Pansy. Author of "Ester Reid," "Grandpa's Darlings," etc. 16mo. pp. 474. \$1.50.

The Randolphs. By Pansy. 16mo. pp. 440. \$1.50.

*Henry Hoyt, Boston.*

Select Notes on the International Sabbath School Lessons for 1877, Explanatory, Illustrative, and Practical. With Maps and Table of the signification and pronunciation of proper names. By Rev. F. N. and M. A. Peloubet. 8vo. pp. 229. \$1.25.

Maybe's Stepping-Stones, built of the Golden Texts. By Archie Fell, author of "Earthen Vessels," "Worth While," "Apron Strings," etc. 18mo. pp. 347. \$1.25.

Walter Robertson. By Arthur E. Clesson, author of "Charlie Bartlett's Adventures," etc. 18mo. pp. 256. \$1.15.

Fireside Talks; or, Stories on the Commandments. By C. E. K. Davis, author of "Bernice," "Daisy Deane," etc. 18mo. pp. 220. 75 cents.

The International Question Book on the Uniform Series of the Sabbath School Lessons, adopted by the International Committee for 1877. By Rev. F. N. Peloubet. Part I, for older scholars. Part II, for children and youth. Part III, (by Mary J. Capron and Mary A. Peloubet), for the youngest scholars. 15 cents each.

*E. J. Goodrich, Oberlin, Ohio.*

The Holiness Acceptable to God, according to Scripture. By John Morgan, D. D. 18mo. pp. 119. 75 cents. For sale by M. H. Sargent, Boston.

*Lutheran Bookstore, Philadelphia.*

Lectures on the Gospels. For the Sundays and Chief Festivals of the Church Year. By Joseph A. Seiss, D. D., Pastor of the Evangelical Lutheran Church of the Holy Communion, Philadelphia. 1876. Two volumes. 8vo. pp. 1160. \$5.00.

*Lovell Printing and Publishing Co., Rouse's Point, New York.*

From Dawn to Sunrise: A Review, Historical and Philosophical, of the Religious Ideas of Mankind. By Mrs. J. Gregory Smith. 1876. 12mo. pp. 406. \$2.00.

#### PAMPHLETS RECEIVED.

A Historical Discourse delivered at the Centennial Celebration of the Cong. Church in Campton, N. H., Oct. 20, 1874, by Rev. Quincy Blakely, Pastor of the Church, and other Papers read on the occasion, with an account of the Proceedings at the Celebration. 1876. 8vo. pp. 78. 50 cents.

The Dover Pulpit during the Revolutionary War. A Discourse commemorative of the distinguished service rendered by Rev. Jeremy Belknap, D. D., to the cause of American Independence. Preached by Rev. George B. Spalding, July 9, 1876. Dover, N. H. 8vo. pp. 31.

Reminiscences of a Long Ministry. A Sermon preached before the Conference of Congregational Churches in Northern New London County and the vicinity, by Rev. T. L. Shipman, June 28, 1876. Norwich, Conn. 8vo. pp. 27.

The Concio ad Clerum for 1876. Preached at Norwalk, June 20, before the General Association of Connecticut, by Charles Ray Palmer. New York and Chicago: A. S. Barnes & Co. 4to. pp. 29.

Two Sermons: I. On leaving the Old Chapel. II. On entering the New. By Noah Porter, President. 1876. New Haven: Judd & White. 8vo. pp. 49.

New York Centennial Celebration. Dr. R. S. Storrs' Oration on the Declaration of Independence, and the Effects of It. New York: A. D. F. Randolph & Co. 8vo. pp. 81.

## EDITOR'S TABLE.

*Erratum.*—The name, Calvin Cotton, on page 554, first line, should be Calvin Colton.

*Honest Credit.*—Rev. Tryon Edwards gives in the June number of *Scribner's Monthly* a learned article on the "Pilgrims and Puritans." It is chiefly a compend of Benjamin Scott's notable lecture before the Friends' Institute in London, in 1866, and the articles of J. Wingate Thornton, Esq., on "The Historical Relation of New England to the English Commonwealth," published in the *Quarterly*. As to the former of these the compiler makes suitable acknowledgment for "not a few of the facts, as also for expressions in this article." He then adds, "The able articles of Mr. J. W. Thornton, in the *Congregational Quarterly* for 1874, also throw much light on the rise, progress, and influence of both Pilgrims and Puritans in their relations to both Old and New England." After Mr. Thornton had spent weeks and months in thorough historical research, and had enriched his articles with rare quotations from a great variety of sources, it was very convenient for Mr. Edwards to be able to give a page of these quotations, as an array of his own extensive learning; but, in making such use of them, did not honesty require that he should directly acknowledge the source whence he derived them, instead of simply stating in a note that Mr. Thornton's articles "throw much light" on the subject? Historical knowledge without original research is cheap in our day, but when it is put on the market it should not be made to appear other than it really is.

*Negative Doctrine.*—In a history of "Unitarianism in America," a writer in *The Unitarian Review*, of June, specifies four negations as characterizing that sect. First, "That the *being of God is in any way divided*, that He has more than one person, that He is threefold in essence." Second, "*The doctrine of native depravity*. Unitarianism, with whatever definition of sin, its cause, its nature, or extent, has always denied the doctrine that men are born into the world sinners, and nothing but sinners, aliens from God, and proper victims of His wrath." Third, "*That Jesus Christ bore upon the cross when He died the penalty and suffering due to the collected sins of the world of men in all time*; that He was a substitute for men in the retribution of God, or that His death was in any way a vicarious sacrifice." Fourth, "*The plenary verbal inspiration of the Scriptures*. It denies that the words and letters of the Bible are any more than the writing of men, or that they are to be judged as anything else." (p. 594.) The words here put in italics by the author were evidently designed to set forth the essential ideas made the subjects of negation. Two things should here be noticed,—first, that these italicized words give a caricature of orthodoxy; and second, that the clauses following the italicized words evidently cover more ground than the italicized clauses. That there have been individuals among the orthodox who believed, specifically, what is expressed by the italicized clauses, we do not deny; but that these clauses are a fair representation of "the orthodoxy of forty years ago" we do deny. As a representation of what the Unitarians denied at that period they are erroneous and deceptive. The author shows his consciousness of this fact by adding clauses which cover more ground, although he is not ingenuous enough to openly recognize them as covering more. After his statement of the negation as to the *inspiration of the Scriptures*, he adds, "Orthodoxy now makes the same denial." Granting that orthodoxy does deny technically verbal, in distinction from plenary inspiration, it

is deceptive to declare that it denies "plenary verbal inspiration," and false to assert that "it denies that the words and letters of the Bible are any more than the writing of men."

This author asserts that "many things which now would be denied in most Unitarian churches were partly if not fully accepted in most of the churches in the first years of their sectarian life." (p. 595.) This we understand to be an acknowledgment that the negations of the majority of the Unitarians are much more sweeping now than they were forty years ago. He admits that "Unitarianism in this land has been brought to its present position by the influence of Emerson and Parker, hardly less than by the influence of Channing." (p. 602.) He further admits that "some of the congregations no longer celebrate the Lord's Supper, and some have never observed it from their first foundation." (p. 601.) And yet such "congregations" are counted among *churches* of the Unitarian order!

This writer declares, "The denials once most pressed and argued have ceased very much to be matters of controversial interest, since they are not affirmatively pressed by the other side." (p. 595.) He also asserts that "while in the doctrinal teaching of the more influential churches the difference of ideas between Orthodoxy and Unitarianism is much less marked than it was, so that a Unitarian may find himself quite comfortable under the instruction of one who is called sound in the faith, the difference in *method* between Unitarianism and Orthodoxy is perhaps more distinctly marked than in the former day, and there is apparently a wider chasm of separation." (p. 602.) He does not specify what he means by "method," in respect to which the chasm widens. We cannot but indignantly spurn the declaration that the subjects of Unitarian denials "are not affirmatively pressed by the other side." If there are any "more influential churches" in the Congregational order in whose doctrinal teachings "the difference of ideas between Orthodoxy and Unitarianism" is as nearly obliterated as he represents, the sooner they either reform their teaching or go over to the other side of the chasm, the better it will be for the denomination upon whose skirts they now hang as a dead-weight.

*Clerical Interlopers.*—The *Quarterly* undertakes to publish annually a list of Congregational ministers compiled from the statistics furnished by the Registers of State Conferences and Associations. As it is the only list of the kind, it is frequently referred to, for the purpose of ascertaining who are recognized in our denomination as having ministerial standing. We have no responsibility in the making up of this roll, beyond that of carefully collating the returns of the State Registers. Still we are naturally sensitive to the accuracy and cleanliness of the list; we dislike to put in type even the name of any man who disgraces the profession and the denomination.

It is probable that the Congregational denomination has an exceptionally small proportion of clerical impostors on its rolls; for it has, in the past been noted for its jealousy of ministerial purity. Still, there is ground for the discussion which has agitated the denomination during the past few months as to the best method of investigating and trying ministers charged with scandalous offences. So long as there is any doubt as to the method of procedure in such cases, there is danger that our roll will be tarnished by an increasing number of disreputable names.

But "prevention is better than cure." If we were more on our guard against admitting wolves among our flocks we should have fewer of them, and there would be less occasion for discussing the best method of detecting and ejecting them.

One of our watchful home missionary superintendents at the West has recently given us information which to us is startling. He gives in detail the history of divers clerical tramps, who have for a time secured a foothold among the churches in that vicinity. They generally come from other denominations, and often from Canada or England. He has observed the "tendency among ministers to flee from one denomination to another when they know they have done wrong, before the matter has come out or before it is sufficiently known to prevent their obtaining 'clean papers.' So, too, when such a minister has been silenced or deposed, he sometimes has the effrontery to introduce himself to a church, and ask for the privilege of preaching for a time on trial." He is plausible, self-confident, sociable, and gushing. The unwary and confiding committee of supply are pleased with him, and engage him for two or three Sabbaths. He preaches his best sermons (or his best selections from Bushnell, Robertson, Spurgeon, or some other favorite preacher), strikes the popular chord, and the congregation, who have been waiting for the appearance of a prodigy, at once conclude, without any inquiry into his history or record, that he is verily the "great power of God."

He promises to preach for any salary they can raise, preferring not to receive any aid (or supervision) from the Home Missionary Society; he is "hired" as an "acting pastor" for a year; as such is sent up to the district and State Conferences, where, perhaps, his record and standing are not inquired into,—for some of our Conferences have adopted the theory that, as every church has a right to select its own minister without consulting other churches, it has also the unquestioned right to representation in the Conference *by this minister*; he thus becomes enrolled among the members of the Conference, and his name goes with the rest into the statistics of the State Register. In this easy way a certain Englishman, whose (assumed) name he gives (and it may be found in six or seven successive numbers of our *Quarterly* in its alphabetical place), secured employment, and even appointment as a Home Missionary, without presenting credentials or sustaining any examination by council. "He was an inveterate smoker, and oftentimes the worse for liquor; he could not sustain himself more than a year in a place." At last "he floated off" into another State, where he was detected and "posted as an impostor." This is simply a sample of one class of cases. There are others, who cannot be proved to be impostors, who are yet wholly unfit for the work of the ministry,—who, having failed elsewhere, wish to try again. Careful examination into their record would prevent their being called; but in many instances they are tried and found wanting, though not until church after church has been nearly ruined.

One man of this class invented a patent method for getting rid of an uncomfortable member: he influenced the church to vote to disband, and then attempted to organize it anew with that man left out in the cold! Of course, he ruined the church.

The following is an extract, *verbatim et literatim*, from a letter recently received from a person in Missouri, under date of "Sip 4th":—

"I have spent most of my religious life as a Methodist minister have been a Congregationalist but two years I now propose to labor in Michigan after having spent the month of October in Moody's meetings in Chicago will you favor me with a list of your vacant churches I would like say two small Churches where there would be plenty of mateal in the County where I could hold revival meetings I have decided that this shall be my special work the rest of my life I am now holding meetings in the County but it is all for other denominations our people have no hold in this part of the state and the people are very much



pregodist against any thing that they are pleased to call yankee my being a Cannadian helps me a little please let me hear from you if you want a poor preacher that must have a good place."

We have not space to give in detail the facts which are furnished us. Our purpose is simply to call attention to the danger to which a loose administration of our polity exposes our churches, especially those that are "scattered abroad" in our Western States. Without doubt, the fences are down on some of our Congregational borders and interlopers are coming in.

We ought, as a denomination, to beware of the sin of Jeroboam, who "returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places." (1 Kings xiii, 33.) The evils to which we refer are among the fruits of the system of employing acting pastors instead of installed pastors.

Is not this a subject that should engage the attention of our local Conferences? Ought not the rules for the admission of clerical members to be more strict, and then more strictly enforced? Is it Congregational and safe for our local and State bodies to recognize, as a minister in good standing, one who brings no credentials, except that he is employed as "acting pastor" by a church that belongs to the Conference? Should not these acting pastors — certainly those who can present no ordination or installation papers or certificate of membership in a Conference or Association — be denied admission to the local Conference till their character, record, and, theology have been carefully examined, either by a council or a committee of the Conference? Shall we allow any little church — or large church — to have charge of the gate by which ministers are admitted to the *fellowship* of the entire denomination? In according to each church its right as an *independent church* to call and ordain whomsoever it will to the pastorate thereof, shall not the associated churches also assert their right and obligation in some way to examine and approve all those who wish to be recognized as ministers of the denomination? Yet further, should not churches in Congregational fellowship recognize their obligation not to invite any one, even to temporary service in the ministry, who has not been ecclesiastically approved? Might not the admission of churches to the local Conference properly be conditioned upon their complying with this rule?

We submit these questions to the ministerial members of our local and State Conferences as eminently timely and important.

*Prospectus.* — The subscribers for the *Quarterly* may expect in this number some reference to the coming year. We can only say that we intend to make no change in the general conduct of the *Quarterly* or in the price of it. We acknowledge our obligations to our able contributors, and are thankful for the many words of encouragement which we have received. If every subscriber will forward his subscription at an early date, and secure for us a new subscriber, we shall appreciate his co-operation in a work which has, in lieu of pecuniary profit, a benevolent purpose.

## QUARTERLY RECORD.

## CHURCHES FORMED.

ARBORVILLE, Neb., July 19, 9 members.  
 BELOIT, Io., Aug. 24, 9 members.  
 BURNS, Minn., July 27, 9 members.  
 CAMBRIA, Minn. (Welsh), April 30, 9 members.  
 CRETE, Neb. (German), June 11, 14 members.  
 IOWA RIDGE, Neb., Sept. 10, 9 members.  
 LITTLE SHASTA VALLEY, Cal., 15 members.  
 MOFFATT, Tenn., June 8, 10 members.  
 ORO FINO, Cal., 10 members.  
 RED WILLOW, Neb., July 2, 8 members.  
 SCOTT PRECINCT, Neb. (German), July 29, 17 members.  
 SPRING RANCH, Neb., June 23, 8 members.  
 WAVERLY, Neb., Aug. 24, 12 members.  
 WELDON CREEK, Mich., July 9, 9 members.

## MINISTERS ORDAINED.

ARCHIBALD, ANDREW W., to the work of the Ministry, in Nevada, Io., Aug. 24. Sermon by Rev. William M. Brooks, of Tabor College.  
 BARNUM, AUGUSTINE, over the Ch. in Candor, N. Y., June 14. Sermon by Rev. Charles M. Tyler, of Ithaca. Ordaining prayer by Rev. Thomas K. Beecher, of Elmira.  
 BRYANT, SAMUEL J., over the Ch. in South Britain, Ct., Aug. 30. Sermon by Rev. Leonard Bacon, D. D., of Yale Seminary. Ordaining prayer by Rev. John Churchill, of Woodbury.  
 CORSBIE, H. M., to the work of the Ministry, in Seymour, Wis., Aug. 31. Sermon by Rev. William Crawford, of Green Bay. Ordaining prayer by Rev. Morgan L. Eastman, of Royalton.  
 CRAWFORD, C. H., to the work of the Ministry, in Florence, N. Y., June 23. Sermon by Rev. Ethan Curtis, of Camden. Ordaining prayer by Rev. Samuel Johnson, of Rodman.  
 DODGE, DANIEL D., to the work of the Ministry, in Nashua, N. H., Sept. 17. Sermon by Rev. Jeremiah K. Aldrich, of Rye.  
 ELY, JOSEPH E., to the work of the Ministry, in Orange Valley, N. J., June 21. Sermon by Rev. Charles D. Helmer, D. D., of Brooklyn, N. Y. Ordaining prayer by Rev. Jonathan Edwards, of Philadelphia, Pa.  
 FERMSTEL, M. S. B., to the work of the Ministry, in Good Hope, Mo., May 13. Sermon by Rev. J. A. Wicks.  
 FERNER, JOHN W., over the Ch. in Waukegan, Ill., July 17. Sermon by Rev. Franklin W. Fiske, D. D., of Chicago Seminary. Ordaining prayer by Rev. Flavel Hascom, D. D., of Ottawa.  
 FRY, SMITH D., over the Ch. in Grandville, Mich., July 4. Sermon by Rev. Leroy Warren, of Grand Rapids. Ordaining prayer by Rev. Nathaniel K. Everts, of Corinth.  
 GRANT, B. F., to the work of the Ministry, in Newcastle, Me., July 19. Sermon by Rev. John R. Chalmers. Ordaining prayer by Rev. Josiah H. Stearns, of Epping, N. H.  
 HOLBROOK, ZEPHANIAH S., over the Oakland Ch. in Chicago, Ill., June 21.

Sermon by Rev. Edward P. Goodwin, D. D., of Chicago. Installing prayer by Rev. Geo. S. F. Savage, D. D., of Chicago.  
 JONES, DAVID L., to the work of the Ministry, in South Freeport, Me., Aug. 24. Sermon by Rev. Richard W. Jenkins, of Winthrop. Ordaining prayer by Rev. Ezra H. Byington, of Brunswick.  
 LEE, ALBERT, to the work of the Ministry, in Rutland, N. Y., Aug. 10. Sermon by Rev. John H. Crum, of Antwerp. Ordaining prayer by Rev. Russell M. Keyes, of Conneaut, O.  
 LINKLETTER, ELIHU, to the work of the Ministry, in Almira, Mich., Aug. 18. Sermon by Rev. Levi F. Waldo, of Frankfort.  
 LUDWIG, CASIMIR B., to the work of the Ministry, in Hubbardston, Mich., June 28. Sermon by Rev. Leroy Warren, of Grand Rapids. Ordaining prayer by Rev. Levi P. Spelman, of Stanton.  
 OLIPHANT, CHARLES, over the 2d Ch. in Orange Valley, N. J., July 12. Sermon by Rev. Oliver E. Daggett, D. D., of New London, Ct.  
 PHILLIPS, WILLIAM I., to the work of the Ministry, in College Springs, Io., Sept. 1. Sermon by Rev. Joseph W. Pickett, of Des Moines.  
 SIMPSON, ADAM, to the work of the Ministry, in Fairmount, Minn., Aug. 1. Sermon by Rev. L. Henry Cobb, of Minneapolis. Ordaining prayer by Rev. Oliver P. Champlin, of Sleepy Eye.  
 SKEELS, HENRY M., over the Ch. in Turner's Junction, Ill., June 24. Sermon by Rev. Cornelius E. Dickinson, of Elgin. Ordaining prayer by Rev. Lathrop Taylor, of Wheaton.  
 SMITH, GEORGE S., to the work of the Ministry, in Atlanta Ga., July 13. Sermon by Rev. C. W. Francis.  
 UPTON, AUGUSTUS G., to the work of the Ministry, in Elyria, O.  
 YAGER, GRANVILLE, to the work of the Ministry, in Provincetown, Mass., June 20. Sermon by Rev. Emory G. Chadock, of Wellfleet. Ordaining prayer by Rev. Edward W. Noble, of Truro.

## MINISTERS INSTALLED.

CHAMPLIN, Rev. OLIVER P., over the Ch. in Sleepy Eye, Minn., July 25. Sermon by Rev. L. Henry Cobb, of Minneapolis. Installing prayer by Rev. Edward H. Alden, of Albert Lea.  
 HANNA, Rev. J. A., over the Ch. in Thompson, Ct., July 27. Sermon by Rev. Edwin S. Gould, of Providence, R. I. Installing prayer by Rev. Henry M. Rogers, of Webster, Mass.  
 HITCHCOCK, Rev. ABRAHAM F., over the Ch. in Eureka, Cal., June 19. Sermon by Rev. Jacob A. Strong, of Santa Cruz. Installing prayer by Rev. Theodore Bestley, of Hydeville.  
 PARK, Rev. WILLIAM K., over the Ch. in Gloverville, N. Y., June 21. Sermon and installing prayer by Rev. Hiram Mead, D. D., of Oberlin Seminary.  
 ROSBORO, Rev. S. R., over the Ch. in Moffatt, Tenn., June 18. Sermon by Rev. Henry S. Bennett, of Nashville.  
 SAWIN, Rev. T. PARSONS, over the Ch. in Jamesville, Wis., June 23. Sermon by Rev. Myron W. Reed, of Milwaukee.

Installing prayer by Rev. Levi P. Sabin, of Centre.  
**WILKINSON**, Rev. MARTIN L., over the Ch. in Jamestown, N. Y., Aug. 10. Sermon by Rev. Zachary Eddy, D. D., of Detroit, Mich. Installing prayer by Rev. Thomas Gordon, of Farmington, Pa.  
**WINTER**, Rev. ALPHEUS, over the Ch. in North Greenwich, Ct., June 27. Sermon by Rev. John G. Davenport, of Bridgeport.

#### MINISTERS DISMISSED.

**BOSS**, Rev. THOMAS M., from the Ch. in Putnam, Ct., July 25.  
**CHRISTIE**, Rev. GEORGE W., from the Ch. in Kittery Point, Me., July 10.  
**CLARKE**, Rev. SAMUEL W., from the Ch. in Warwick, Mass., July 18.  
**DEAN**, Rev. WILLIAM N. T., from the Ch. in Somerset, Mass., June 19.  
**FRINK**, Rev. BENSON M., from the Washington St. Ch. in Beverly, Mass., Sept. 30.  
**GALE**, Rev. SULLIVAN F., from the Ch. in New Marlboro', Mass., Aug. 1.  
**GATES**, Rev. MATTHEW A., from the Ch. in Warner, N. H., Aug. 2.  
**HILL**, Rev. CALVIN G., from the Ch. in Hamilton, Mass., June 6.  
**LINCOLN**, Rev. WILLIAM E., from the Ch. in Sinclairville, N. Y., Sept. 11.  
**LOUGEE**, Rev. STEPHEN F., from the Ch. in Tunbridge, Vt., June 27.  
**MAILE**, Rev. JOHN L., from the Ch. in Cheboygan, Mich., June 20.  
**MARSH**, Rev. ALFRED F., from the Ch. in Shelburne, Mass., July 18.  
**MCLEAN**, Rev. JAMES, from the Union Ch. in South Weymouth, Mass., May 29.  
**MUNGER**, Rev. THEODORE T., from the Ch. in San Jose, Cal., Sept. 1.  
**PERKINS**, Rev. SIDNEY K. B., from the Ch. in Glover, Vt., Aug. 15.  
**PRATT**, Rev. LEWELLYN, from the Ch. in North Adams, Mass., Aug. 24.  
**SWAIN**, Rev. AUGUSTUS C., from the Ch. in West Warren, Mass., Aug. 8.  
**WELCH**, Rev. MOSES C., from the Ch. in Mansfield, Ct., Aug. 15.  
**WOOD**, Rev. WILL C., from the Ch. in Wenham, Mass., Sept. 14.  
**ZABRISKIE**, Rev. FRANCIS N., D. D., from the Ch. in Old Saybrook, Ct., Aug. 21.

#### MINISTERS MARRIED.

**DOWD - EVANS**. In New Haven, Ct., Sept. 14, Rev. Quirey Dowd, of Warren, Wis., to Miss Nellie H. Evans, of New Haven.  
**PERRY - DOANE**. In Charlestown, Mass., July 3, Rev. D. Brainerd Perry, of Orem, Neb., to Miss Helen Doane, of Charlestown.  
**REYNOLDS - BOLSTER**. In Auburn, Me., July 31, Rev. Lauriston Reynolds to Miss Mary J. Bolster, both of Auburn.  
**SHERBURNE - COBB**. In Lovell, Me., June 18, Rev. E. C. Sherburne, of Watford, to Miss Lizzie A. Cobb, of Lovell.  
**STEWART - KIDDER**. In San Francisco, Cal., July 5, Rev. William C. Stewart, of Lockford, to Miss Sarah P. Kidder, of San Francisco.  
**STRONG - GREENE**. In Will County, Ill.,

Aug. 16, Rev. Delos A. Strong, of Mich., to Miss Etta C. Greene.  
**WRIGHT - STONE**. In Ridgott, Ill., Sept. 7, Rev. Eugene F. Wright, of Seward, to Miss Samantha Stone, of Ridgott.

#### MINISTERS DECEASED.

1875.  
**CLARKE**, Rev. TERTIUS STRONG, D. D., in Neath, Penn., April 12, in his 77th year.  
**ESTY**, Rev. ISAAC, in Amherst, Mass., July 31, in his 80th year.  
**MANN**, Rev. ROYAL, in Marion, Mass., Aug. 10, in his 70th year.  
**ROWE**, Rev. AARON Y. L., in Savannah, Ga., July 16, in his 88th year.  
**TOPLIFF**, Rev. STEPHEN, in Cornwall, Ct., Aug. 7, in his 79th year.  
**TRACY**, Rev. IRA, in Bloomington, Wis., Nov. 10, in his 70th year.

1876.  
**BACON**, Rev. GEORGE B., D. D., in Orange, N. J., Sept. 15, in his 41st year.  
**BEMENT**, Rev. WILLIAM, in Manistquanville, N. Y., Aug. —, in his 71st year.  
**BICKNELL**, Rev. SIMON S., in Fort Atkinson, Wis., June 23, in his 82d year.  
**BODWELL**, Rev. JOSEPH C. D. D., in Mt. Desert, Me., July 17, in his 68th year.  
**CHAPMAN**, Rev. FREDERICK W., in Rocky Hill, Ct., July 20, in his 70th year.  
**EASTMAN**, Rev. DAVID, in New Salem, Mass., Sept. 13, in his 71st year.  
**FULLER**, Rev. EDWARD C., in Brooklyn, N. Y., Aug. 19, in his 74th year.  
**GALE**, Rev. NAHUM D. D., in Newburyport, Mass., Sept. 18, in his 65th year.  
**GILBERT**, Rev. NATHANIEL P., in Hubbardston, Vt., July 1, in his 46th year.  
**HUBBARD**, Rev. CHAUNCEY H., in Bennington, Vt., Aug. 22, in his 58th year.  
**MCGEE**, Rev. JONATHAN, in Nashua, N. H., Aug. 3, in his 87th year.  
**PECK**, Rev. MARSHALL R., in Brookfield, Vt., Aug. 6, in his 30th year.  
**PERRY**, Rev. DAVID, in Wareham, Mass., Aug. 27, in his 78th year.  
**SMITH**, Rev. EDWARD F., on the steamship Ambrig, in the Gulf of Guinea, June 15, in his 50th year.  
**TITUS**, Rev. EUGENE H., in Georgetown, Mass., July 21, in his 42d year.  
**UNDERWOOD**, Rev. JOSEPH, in East Hardwick, Vt., July 27, in his 80th year.

#### MINISTERS' WIVES DECEASED.

**BRIDGMAN**, Mrs. NANCY D., in Richland, Dak. Ter., in her 65th year.  
**CLARK**, Mrs. CARRIE M., wife of Rev. Joseph B., in Jamaica Plain, Mass., Sept. 24, in her 31st year.  
**CONNELL**, Mrs. MARY D., wife of Rev. David, in Plymouth, N. H., Aug. 13, in her 55th year.  
**DUDDLEY**, Mrs. MARTHA M., wife of Rev. Myron S., in Cromwell, Ct., July 20, in her 42d year.  
**GREGORY**, Mrs. —, wife of Rev. Lewis, in Lincoln, Neb., July 5.  
**HARRIS**, Mrs. DEBORAH R., wife of Rev. Samuel, D. D., in South Manchester, Mass., July 25, in her 61st year.  
**PAGE**, Mrs. PHEBE G., wife of the late Rev. William, in Atkinson, N. H., July 6, in her 65th year.

## CHANGES IN POST-OFFICE ADDRESS OF MINISTERS.

Allen, Simeon O., Enfield, Ct.  
Armstrong, James, Orion, Mich.

Barnum, Augustine, Candor, N. Y.  
Beach, Aaron C., East Haddam, Ct.  
Beardsley, Bronson B., Hartford, Ct.  
Blake, Henry A., Abol Centre, Mass.  
Bonney, N. G., East Hartland, Ct.  
Brugdon, John, New Boston, N. H.  
Breed, D. P., Ypsilanti, Mich.  
Brown, Henry E., Whitehall, Mich.  
Brown, Thomas L., Vermontville, Mich.  
Brush, Jesse, North Stamford, Ct.  
Burnell, John J., Eastmanville, Mich.  
Bryan, George A., Preston, Ct.  
Bryant, Samuel J., South Britain, Ct.

Caldwell, James, Barnard, Vt.  
Chandler, Joseph, Glencoe, Minn.  
Clark, Josiah B., Ludlow, Vt.  
Clarke, Samuel W., Milton, N. H.  
Crane, Kendrick H., Ransom, Mich.  
Croft, Charles P., Simsbury, Ct.  
Cross, Roselle T., Colorado Springs, Col.  
Cutler, Temple, Chattanooga, Tenn.

Dodson, George, Worcester, Mass.

Easton, David A., Naugatuck, Ct.  
Elderkin, John, West Suffield, Ct.

Ferner, John W., Wauponsie, Ill.  
Fletcher, R. W., Hastings, Mich.  
Fraser, John E., Hardwick, Vt.  
Freeborn, J. G., Carson City, Mich.  
Freeman, John R., Westford, Ct.  
Fry, Smith D., Grandville, Mich.

Giddings, E. J., Wolcott, Vt.  
Gidman, Richard H., North Madison, Ct.  
Gleason, John F., Norfolk, Ct.  
Griswold, John B., East Hampton, Ct.

Hall, William, Perryburgh, N. Y.  
Hanna, J. A., Thompson, Ct.  
Haskell, John, Billerica, Mass.  
Hoadley, L. Ives, Northford, Ct.  
Holbrook, Zephaniah S., Chicago, Ill.  
Houghton, John C., Benson, Vt.

Hovenden, Robert, Pontiac, Mich.  
Hoyt, James S., Cambridgeport, Mass.

Kelley, John R., Derby, Vt.  
Kinne, George W., Bath, N. H.

Mahan, Asa, London, Eng.  
Marsh, Alfred F., Georgetown, Mass.  
Mason, Joseph, Roodhouse, Ill.  
Moore, Benjamin, Middleville, Mich.

Olds, Henry H., Shute-burr, Mass.  
Oliphant, Charles, Orange Valley, N. J.

Palmer, S. Fielder, Bethlehem, Ct.  
Parker, J. Homer, Bay City, Mich.  
Perkins, Benjamin F., Hampton, N. H.  
Petitt, John, Homestead, Mich.  
Pollard, George A., Grand Rapids, Mich.  
Powell, Isaac P., Clinton, N. Y.  
Powers, Dennis, Abington, Mass.

Ranney, T., St. Johnsbury Centre, Vt.  
Roshoro, S. R., Moffatt, Tenn.  
Rose, William F., Crystal Lake, Ill.

Schofield, William, Berlin, Vt.  
Scott, Charles, Springfield, Mass.  
Skeels, Henry M., Turner's Junction, Ill.  
Smith, J. Malcolm, Cedar Springs, Mich.  
Stone, Harvey M., Worthington, Mass.  
Switzer, Christopher J., Weston, Vt.

Tenney, Edward P., Ashland, Mass.  
Thompson, J. Charles, Petoskey, Mich.  
Thompson, Nathan, Boxboro', Mass.  
Thyng, John H., Brattleboro', Vt.

Underwood, Rufus S., Owego, N. Y.

Van Antwerp, John, Morenci, Mich.

Walker, George F., Blackstone, Mass.  
Watts, James, Lawrence, Mich.  
Wheelock, Edwin, Cambridge, Vt.  
Williams, John H., Mattawan, Mich.  
Winter, Alpheus, North Greenwich, Ct.  
Woodmansee, William, Chagrin Falls, O.

## THE AMERICAN CONGREGATIONAL UNION.

*Quarterly Statement.*

APPROPRIATIONS have been paid since May 1, 1876, in full or in part, as follows:—

|                         |       |                  |   |   |                 |         |       |
|-------------------------|-------|------------------|---|---|-----------------|---------|-------|
| Susanville,             | Cal.  | 1st Cong. Church | . | . | .               | In full | \$500 |
| Sonoma,                 | "     | "                | . | . | .               | In part | 300   |
| Broughton,              | Ill.  | "                | . | . | .               | "       | 100   |
| Waucoma,                | Iowa, | 1st              | . | . | .               | Balance | 200   |
| Garden Prairie,         | "     | "                | . | . | .               | "       | 300   |
| Golden Prairie,         | "     | "                | . | . | .               | In full | 300   |
| Cannonsburg,            | Mich. | "                | . | . | .               | Balance | 200   |
| Cedar Springs,          | "     | "                | . | . | .               | In part | 150   |
| Stanton,                | "     | "                | . | . | .               | "       | 250   |
| Dorr Village,           | "     | "                | . | . | .               | "       | 350   |
| Rennselaer Falls, N. Y. | "     | "                | . | . | .               | "       | 300   |
| Angelica,               | Wis.  | 1st              | " | " | (Special \$206) | In full | 306   |

Total paid,

\$3,256

We notice that it is a subject of congratulation at the West that their churches generally are free from debt. This is one of the happy results of the work of the Union. The condition on which aid is granted—that the appropriation shall pay the last bills—has prevented these churches from incurring a debt on their houses of worship. While these churches congratulate themselves on their present freedom from embarrassment, it is but just that they should recognize this freedom as one of the beneficent fruits of the policy which this Society has adopted. Some of the wealthy churches of the West, which were too strong to need help from the Union, have greatly crippled their energies by incurring a heavy debt. This is one of the chief reasons why the receipts of the Union from the Western churches are so light. Not a few of the stronger Eastern churches are involved in the same disastrous circumstances. These debts are one of the greatest obstacles which the Union has to encounter. The churches feel that they can do nothing to help others in building houses of worship until they have paid for their own house. There is no logic in this position. A debt on their own house is no reason why they should refuse to aid in the church-building work any more than in the home or foreign missionary work. In fact, helping the poor secure a suitable house of worship serves to increase in a church its appreciation of the importance of the sanctuary, and in its reflex influence makes it easier for such a church to pay its own debt.

The Union now stands pledged for \$10,000 beyond its present receipts, and its wants were never more pressing. Will the churches feel that it is their work, and meet its responsibilities?

RAY PALMER, *Cor. Sec.*, 69 Bible House, New York.

C. CUSHING, *Cor. Sec.*, 20 Congregational House, Boston.

N. A. CALKINS, *Treas.*, 69 Bible House, New York.

# INDEX OF NAMES.

NOTE.—This Index includes all the names of persons mentioned in this volume, except those of ministers and licentiates given in the general statistics, which are indexed alphabetically on pages 185-209,—of Officers and Students in Theological Seminaries, pages 316-323,—the names in "Ministry and Churches of New Hampshire," pages 283-314, and 598-609,—in "Vital Statistics," pages 418-437,—in "Changes in Post Office Address," pages 355, 465, 623,—and the names among "Books Received," pages 82-86, 345-349, 455-459, and 613-616.

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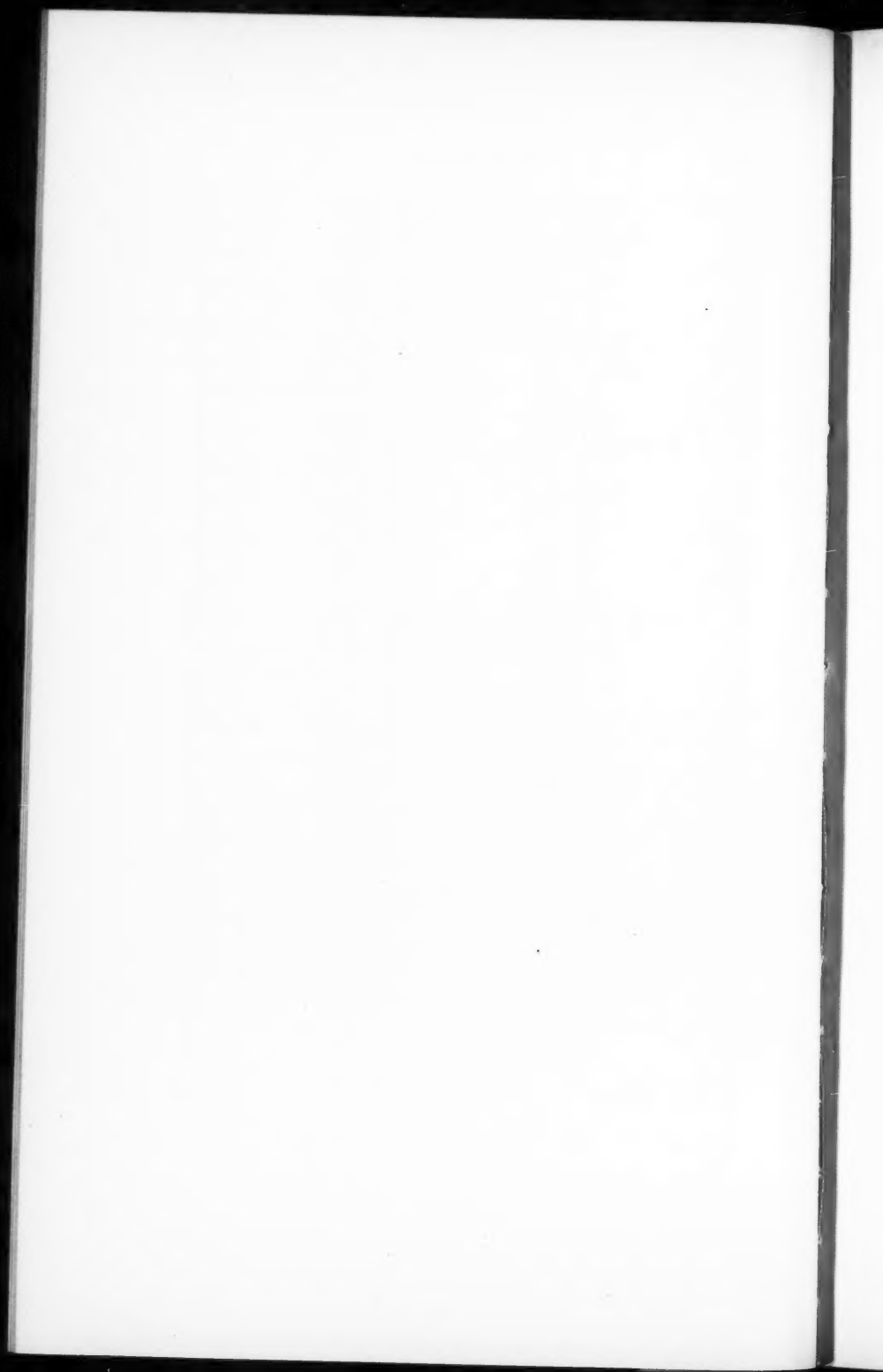
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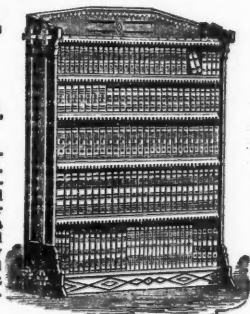
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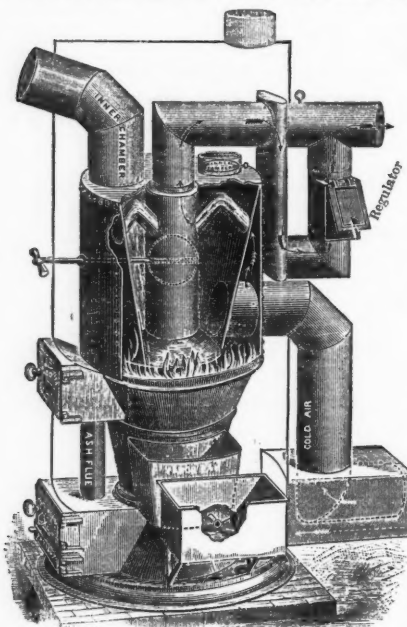
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